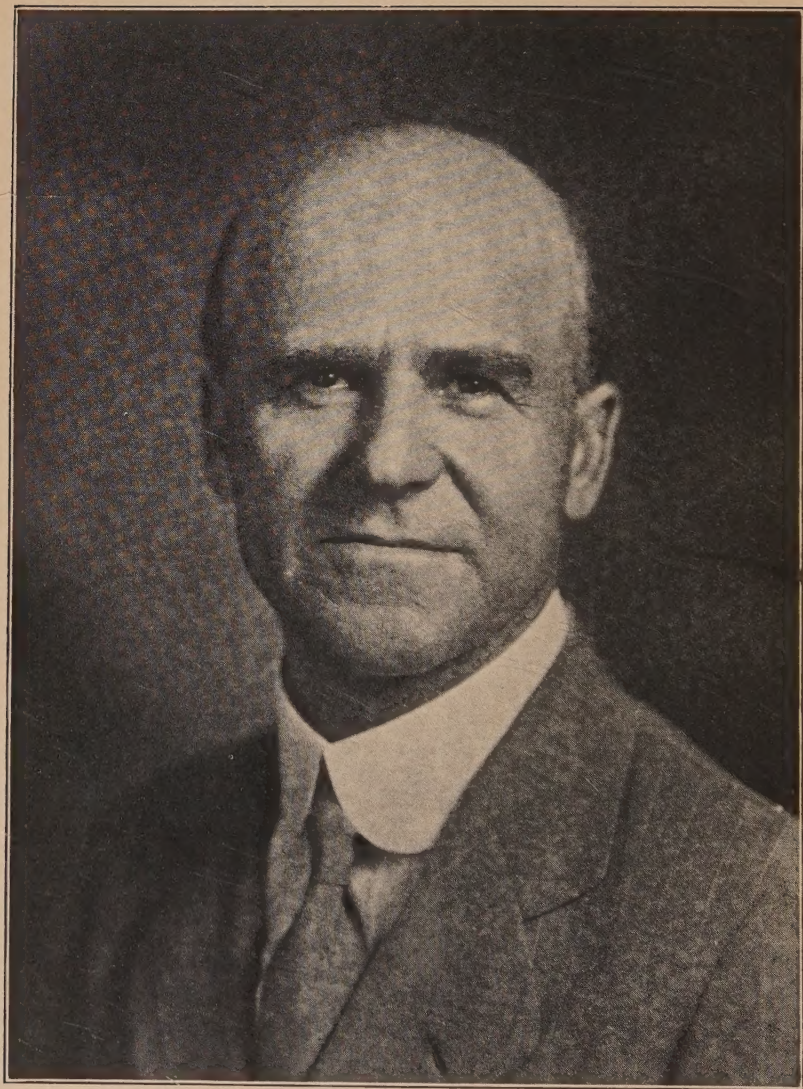


July 17, 1947

Bought at Bro. Lewis' Revival Compton Calif

Ethel McCurry

1217 N. Temple St.,
Compton Calif.



In Jesus Name
Evangelist J. A. King

The Conquest of Canaan

By

J. A. KRING, A. B.

AUTHOR OF

"Trumpet Blasts to the Unsaved"

AND

"Lights and Shadows, or a Memorial of Mary"

Copyright, 1930

J. A. Kring

1645 Centine Ave.

Oakland, Calif.

Printed For

J. A. KRING

By the

NAZARENE PUBLISHING HOUSE

KANSAS CITY, MISSOURI

DEDICATION

To the wife of his youth and the mother of his children; to her who has been his bosom companion for more than thirty years, the sharer of his joys, conflicts and victories in school, pastoral and evangelistic work, and his constant helper in the advancement of the Redeemer's kingdom, this book is affectionately dedicated by the

AUTHOR.

INTRODUCTION

The author of this book, Rev. J. A. Kring, is a minister in the Church of the Nazarene, and a successful author, editor, pastor and evangelist. He was born October 5, 1873, at Tuscola, Douglas County, Illinois, and at the age of eleven years he was clearly and definitely converted to God. So powerful was his experience of divine grace at this time, that for two years he was earnestly engaged in the work of the Lord, often taking part in public services and winning many souls to God.

The period of youth however, marked a deflection in his experience, and for several years he lived apart from the church and from active work. At the age of twenty-two he was reclaimed, and for six years was actively engaged in the work of the ministry as pastor and evangelist in the Methodist Church, laboring principally in the Southwest Kansas Conference.

About this time he became associated with the unity holiness work which had headquarters at Fort Scott, Kansas, and later moved to College Mound, Missouri. Here he attended the college established by this movement, and in due time graduated and became actively engaged in the work of holiness evangelism.

His gift as a writer brought him early into the field of religious literature, and for sixteen years he was identified with this work, serving throughout this period as one of the editors of the Church Herald, the official organ of the unity holiness movement. During his later pastorates he has been active with his pen, in some instances his articles being published regularly in the city newspapers. Like many other of our evangelists, he also served for a short time as financial agent for a holiness college, being identified with the work at College Mound.

The past few years have been spent in successful evangelism in the Church of the Nazarene, with labors abounding, especially in the Middle and Northwest Districts.

Rev. Kring is a man of God who exemplifies, in daily life, the great truths of holiness which he preaches in the pulpit. As a preacher he has a message which is convincing; he is able in delivery, humble in spirit, pleasing in his personality, unctuous in preaching and prayer, and companionable in social life. The present work, "The Conquest of Canaan," will be read with interest and profit, and will, we trust, prove a spiritual blessing to the great body of holiness people whose eyes have been touched to see the beauties of the Old Covenant unfolded in the New, and whose experience in the Canaan land of perfect love will bring them to welcome every analogy in the Bible types as a means of better understanding and expressing the wealth of meaning in this new spiritual inheritance.

H. ORTON WILEY, *President Pasadena College*

FOREWORD

Rev. J. A. Kring has been a preacher and writer on the subject of full salvation for many years. During this time he has been a student of the Word of God; has brought to the surface many splendid nuggets from this inexhaustable mine of truth. The results of his labors have been given to the people in spoken discourses and in current articles and editorials, and many have been blessed thereby.

But Brother Kring is not so young as he used to be, and he now feels, as many of his friends have long felt, that he should give more permanent form to the principal results of his intellectual and spiritual labors, and the product is this book.

For a title, Brother Kring uses one of the most meaningful phrases that is available to the lover of revealed truth, and his chapter titles are examples of careful consideration of the fitness of things, while the field covered is so broad as to remind one that the children of Israel in their most prosperous days actually possessed only about the one half of the territory included in Jehovah's promise to their fathers. The book is really a store house for the wheat which Brother Kring has thrashed out during thirty years of busy work in the harvest field of the Redeemer. And this book will extend the ministry of its author on into the generation to whom he will be unable to preach by tongue and voice.

The first enthusiastic buyers and readers of this book will be the converts whom Brother Kring has led to Christ, and the friends whom he has made during his busy and devoted life. These will require no word of commendation from another. They will pass over "Forewords" and "Introductions" and hasten to the words of the author where they will linger long.

But there are many thousands who have not heard the author preach who should read this book. To such we com-

mend it most heartily. It is sound, clear, fresh and forceful. There is not an uncertain note within its pages, and not a dull chapter in its whole scope. It should be read carefully and prayerfully, and it can be quoted as authority. May God speed its circulation and bless its readers unto the ends of the earth!

J. B. CHAPMAN, *Editor of the Herald of Holiness.*

PREFACE

Solomon, the son of David, Israel's third king wrote: "Of making many books there is no end; and much study is a weariness of the flesh." Eccles. 12:12.

What, another book on holiness? Hasn't the Bible doctrine of full salvation, the experience of entire sanctification by the baptism with the Holy Spirit, which produces purity of character and righteousness of conduct, the fall of man into sin, which darkened his intelligence, deadened his emotional nature and degraded his will, racial depravity and a universal remedy for a universal malady, been sufficiently discussed, explained and clarified so that "the wayfaring men, though fools, shall not err therein"? Isa. 35:8. It would seem so, and it may be true. However, we believe there is a line of *moral* and *spiritual* truth and a kind of wholesome, helpful instruction, taught in type from the historical account of the conquest of Canaan, under the able leadership of Joshua, that is peculiarly suitable and vital in its application, to the Christian life, and capable of demonstrative proof in this holy war, that other writers have either overlooked, or else have failed to stress and make as prominent, as in our humble judgment the case seems to warrant. Hence, this effort of your unworthy servant.

If it should be suggested and urged that a careful, prayerful study of the design of this first of the so-called "Historical books of the Scriptures," can hardly be expected to yield any substantial, lasting gain and benefit to the Bible student, then a pertinent remark made by Keil, relative to the Old Testament Scriptures would not seem to be out of place. He says: "The Christian revelation can not be fully understood without a thorough acquaintance with that of the Old Testament which prepared the way for it; and this again can not be comprehended without a careful study of the history of the Old Testa-

ment." And in addition to this quotation given above, it is well to remember that a greater than Keil wrote: "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." Rom. 15:4.

This book is not written for the destructive critic, the agnostic, the modernist, or even the evolutionist. There is as much difference between them and the holy people, as there is between day and night. They are of the world; the holy people are not of the world. They are living on the plain of the natural; the holy people are living in and on the plain of the supernatural. They rely entirely on the wisdom of this world, which the Bible says is "foolishness with God," 1 Cor. 3:19; but the people of God in addition to worldly wisdom seek for, receive and possess, the wisdom from above, which is pure, peaceable, gentle, etc. James 3:17. Hence, the holy people belong to another tribe, live in another world, move in a different sphere and operate in another realm. We do not expect those who are divorced from deity and wedded to dirt to accept the doctrine we preach, or endorse our polity, or fall in line with our program. They will neither line up with God's procession, nor adopt his plan and purpose.

In the preparation of this work I desire to acknowledge my indebtedness and deep appreciation for the assistance that has been given to me from various sources. I am indebted to Rev. Guy McShane of Seattle, Washington, for the title of the work, helpful suggestions and a request that I should undertake the task. Assistance in the loan of books for reference has come from Brethren McShane, Scott, Nolte, Delance Wallace, Channel, Drake, Dewey, Winston and Miss Louise Pinnell. I am also grateful for the assistance given through Dr. Wiley, president of the Nazarene College at Pasadena, and Dr. Chapman, editor of the Herald of Holiness, who have read the manuscript, and written the "Foreword" and "Introduction."

The work has been undertaken and carried forward, for the most part, amidst the stress, wear and heart-crushing burdens of evangelistic efforts and soul-travail for the lost, and hence there has been little time for polished sentences, rhetorical flourishes and oratorical flights. These belong to those who have more ability and time than this scribe, and who are more anxious to tickle the fancy and please the imagination than they are to probe the heart and dig up the "old man" of sin.

Where an author or work is quoted at length, the name is attached. When only a few words or part of a sentence are woven into my own, they are thrown into quotations, and for the sake of brevity the name is omitted.

Praying that the God of all grace may overrule, for our good and His glory, any errors that may be found within its pages, it is now cast forth as "Bread upon the waters," with a firm belief and a quiet, restful confidence, that if it does please Him, then it will secure His blessing and bring glory to his name.

It is my sincere desire and earnest prayer that when all earthly strife and division shall cease, when all misunderstanding and destructive criticism shall be swept away, when the last battle is fought and the last earthly victory is won, when the clouds of unbelief have been lifted, and the mists of the false systems of religion that have cursed the people of this world since the fall of Adam have rolled away, that both the author and the reader, together with all the true Israel of God and the redeemed of every age and nation shall be present in the heavenly Canaan of "surpassing loveliness," at the marriage supper of the Lamb, "Where the wicked cease from troubling and the weary are at rest."

THE AUTHOR.

TABLE OF CONTENTS

PART I

THE APPROACH, THE TASK AND REQUISITES NECESSARY FOR SPIRITUAL CONQUEST

CHAPTER	PAGE
I. A STUDY IN ANALOGY.....	17
II. A STUDY IN ANALOGY CONTINUED AND CONCLUDED.	23
III. THE LAND OF PROMISE AND PLENTY.....	29
IV. THE LAND OF PROMISE CONTINUED AND CONCLUDED.	33
V. THE SEVEN NATIONS OF CANAAN.....	39
VI. THE SEVEN NATIONS OF CANAAN CON- TINUED AND CONCLUDED.....	45
VII. A GOD-CHOSEN, APPOINTED AND QUALIFIED LEADER.	51
VIII. REQUISITES FOR SPIRITUAL CONQUEST.....	59
IX. REQUISITES FOR SPIRITUAL CONQUEST CON- TINUED.	65
X. REQUISITES FOR SPIRITUAL CONQUEST CON- TINUED.	72
XI. REQUISITES FOR SPIRITUAL CONQUEST CON- TINUED.	80
XII. REQUISITES FOR SPIRITUAL CONQUEST CON- TINUED.	93
XIII. REQUISITES FOR SPIRITUAL CONQUEST CON- TINUED AND CONCLUDED.....	102
XIV. FURTHER OBSERVATIONS ON SUCCESS AND FAILURE IN SPIRITUAL CONQUEST AND CONFLICT.	106

CHAPTER	PAGE
XV. FURTHER OBSERVATIONS ON SUCCESS AND FAILURE IN SPIRITUAL CONQUEST AND CONFLICT CONTINUED AND CONCLUDED. .	114

PART II

CONQUEST, CONFLICT AND VICTORY

XVI. GOD'S COMMAND AND PROMISE. JOSHUA 1:1-10.	127
XVII. GOD'S COMMAND AND PROMISE CONTINUED AND CONCLUDED	132
XVIII. THE TWO SPIES. JOSHUA 2:1, 2:22-24. . . .	138
XIX. RAHAB AND THE SCARLET THREAD. JOSHUA 2:3-21.	142
XX. CROSSING THE JORDAN AND ITS MEMORIAL. JOSHUA CHAPTERS 3, 4.	147
XXI. THE RENEWAL OF THE COVENANT AND KEEPING THE PASSOVER. JOSHUA 5:1-12	154
XXII. FOLLOWING THE MAN WITH THE DRAWN SWORD. JOSHUA 5:13-15.	160
XXIII. THE SIEGE AND FALL OF JERICO. JOSHUA CHAPTER 6	164
XXIV. THE DEFEAT AT AI. JOSHUA CHAPTER 7. .	170
XXV. GOD'S METHOD OF UNCOVERING SIN AND PURIFYING THE CAMP. JOSHUA CHAPTER 7.	174
XXVI. THE DESTRUCTION OF AI, THE BUILDING OF THE ALTAR AND THE READING OF THE LAW AT MOUNT EBAL. JOSHUA CHAPTER 8	179
XXVII. THE CONFEDERACY OF ISRAEL'S ENEMIES. JOSHUA 9:1, 2.	184

CHAPTER	PAGE
XXVIII. THE CONFEDERACY OF ISRAEL'S ENEMIES CONTINUED AND CONCLUDED.....	192
XXIX. THE GOD OF BATTLES. JOSHUA 10:1-15...	198
XXX. THE GOD OF BATTLES CONTINUED AND CON- CLUDED. JOSHUA 10:15 TO 12:24.....	205
XXXI. JOSHUA THE AGED, ABUNDANT IN LABORS. JOSHUA CHAPTERS 13-23.....	215
XXXII. JOSHUA'S FINAL ADDRESSES, HIS DEATH AND BURIAL. JOSHUA CHAPTERS 23, 24....	223

PART III

EPILOGUE

XXXIII. THE JUDGES AND THE KINGS.....	233
XXXIV. THE CAPTIVITY, EXILE, RETURN AND RESTORATION	240
XXXV. THE LIFE BEYOND.....	249
XXXVI. THE LIFE BEYOND CONTINUED AND CON- CLUDED	256

PART I

THE APPROACH, THE TASK AND REQUISITES NEC-
CESSARY FOR SPIRITUAL CONQUEST

THE CONQUEST OF CANAAN

CHAPTER I

A STUDY IN ANALOGY

Webster's New International Dictionary defines analogy as follows: "Resemblance of relations; agreement or likeness between things in some circumstances or effects, when the things are otherwise different. Thus, learning enlightens the mind because it is to the mind what light is to the eye, enabling it to discover things before hidden. Analogy is very commonly used to denote similarity of relations, and in this consists the difference between the argument from example and that from analogy. In the former we argue from the mere similarity of two things, in the latter from the similarity of their relations."

Adam Clarke in the preface of his commentary on the book of Joshua says: "The book of Joshua is one of the most important writings in the Old Covenant, and should never be separated from the Pentateuch, of which it is at once both the continuation and the completion. Between this book and the five books of Moses, there is the same analogy as between the four gospels and the Acts of the Apostles." That Clarke is right in the quotation given above, will appear clear to any careful, prayerful, Bible reader or student who will give time and attention to the subject.

In our study relative to the books in question, we purpose to use the argument, both from example and from analogy. The advantage that such a plan affords, will appear quite clear as we advance; for if we are to see the wisdom and goodness of God in the Mosaic ritual and the astonishing revelation of his justice and grace in the Pentateuch.

then we must bring within our mental and spiritual vision the incarnation, life, intercession, preaching, miracles, suffering, death, resurrection and ascension of our blessed Lord and Elder Brother, to whom these Old Testament writings refer. Otherwise the Mosaic law becomes a cumbersome burden of carnal commandments, a heavy load of typical ceremonies and an anti-evangelical Christless covenant of works, "destitute of adequate meaning." We have first the law and then the gospel; the former gives us the knowledge of sin, the latter the universal remedy for the universal malady. Hence, in our study of the Pentateuch, Joshua, the Four Gospels and the Acts of the Apostles, we will combine the Pentateuch with the Gospels, and Joshua with the Acts of the Apostles, and conduct our investigation, both along the line of the similarity of two things and the similarity of their relations, or from example and from analogy.

To begin: the Pentateuch gives us an account of the birth of Moses, the sentence of death passed upon him before his birth, his miraculous preservation in the ark of bulrushes, and his deliverance from a watery grave and adoption into the royal family of Egypt through the agency of Pharaoh's daughter; while the Gospels give us the record of the miraculous conception of Jesus, which was essential to and ample proof of his deity; the Virgin Birth, which was essential to and ample proof of his humanity; his circumcision, which identified him with the people of God; the hellish hatred of Herod to destroy the young child, the subsequent flight of Joseph, Mary and the babe into the land of Egypt, the death of Herod, the preservation of the child Jesus and his return into "the land of Israel." Matt. 2:20. The Pentateuch contains the record of the early training of Moses, who "was learned in all the wisdom of the Egyptians, and mighty in words and in deeds," Acts 7:22; and who, "when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleas-

ures of sin for a season," Heb. 11:24, 25; while the Gospels make mention of the boyhood days of Jesus, his coming of religious age, his increasing in "wisdom and stature, and in favour with God and man," Luke 2:52; and in his being engaged about his "Father's business." Luke 2:49.

The story of the further training of Moses and the severe discipline through which he passed during the forty years that he spent in the land of Midian, where he "kept the flock of Jethro his father in law," Ex. 3:1; and where he met the God of fire at the burning bush, Ex. 3:2, is couched in the book that bears his name; while the return of Jesus from Jerusalem to Nazareth, his subjection to Mary and Joseph, and the hidden years that followed are recorded by his faithful biographer. The catering cowardice, the man-fearing, man-pleasing spirit and the unwillingness of Moses to shoulder his responsibilities and obey God on every line, was burned up and destroyed under the baptism of the purging, celestial fire that swept through his soul at the burning bush, and is so recorded in the Mosaic portion of the Old Testament; while the opening heaven, and the descending Holy Spirit "in a bodily shape like a dove" that came upon Christ in anointing (not cleansing) power, see Acts 10:38, as he stood on the bank of the river Jordan and was ushered into his Messianic Office, are found in the Gospels that record his first advent into this world. The voice of God that spoke to Moses at the burning bush, called him to a life of suffering and sacrifice, assigned him his task, qualified him for his work and sent him on his mission to deliver an enslaved race from the tyranny of a heathen king and an idolatrous nation, is referred to in the Pentateuch, while the story of the sufferings of Jesus and the specific mission of Christ the Wonderful who is wonderful in his nature, in his offices and in his relation to his people, is graphically described by his four faithful biographers in the Gospels. The story of the glorious achievements of the great Liberator and Law-giver who moved forward on his God-given mission to deliver

an enslaved race, and never let up till the water of the Red Sea had "covered the chariots, and the horsemen, and all of the host of Pharaoh," Ex. 14:28, who constituted the pursuing enemy, and the entire triumphant, happy nation of the Israelites was safe on the opposite bank of the sea and singing the victorious songs of Moses, and rejoicing in the achievements of our God, who is "a man of war," Ex. 15:3, is recorded in the books of Moses; while the story of the mighty achievements of our Christ in healing the sick, opening the eyes of the blind, cleansing the leper, raising the dead, feeding the hungry and delivering the people who trusted in his saving grace from a life of sin, is found in the Gospels.

And what shall I more say? for I have neither time nor space to tell the whole story. Just as the last book of the five books of Moses reveals the fact that he spent his last days on earth in teaching the Israelites what they should do and how they should conduct themselves on their entering into the land of Canaan, urging them to keep all the commandments of the Lord and to walk blameless in all his ordinances, and then followed his exhortation with the divine blessings that he pronounced on the twelve tribes, so the Gospels teach us that Jesus, the Christ, spent his last hours in this world instructing his disciples in the truth of God, commanding them to tarry in the city of Jerusalem till they were "endued with power from on high," Luke 24:49; and then leading them out as far as Bethany, "He lifted up his hands and blessed them," and in the presence of them all "He was parted from them and carried up into heaven." Luke 24:50, 51. Moses died on Mount Nebo; Jesus died on Mount Calvary. The spirit of Moses went to heaven from Mount Nebo; Jesus, the glorified Christ, ascended to heaven from the Mount of Olives, there "to appear in the presence of God for us." Heb. 9:24.

Again, the Pentateuch contains the Old Covenant made "after the law of a carnal commandment"; the Gospels tell us of the Magna Charta of the New Covenant, made "after the power

of an endless life." Heb. 7:16. The first covenant was not faultless, for had it been, "then should no place have been sought for the second." Heb. 8:7. Moses was the mediator and intercessor of the Old Covenant; Christ Jesus is the mediator and intercessor of the New Covenant. Moses was a servant; Christ is a Son. The history of Moses in the Pentateuch shows that he was the great Jewish legislator of the Old Covenant, while the Gospels reveal the fact that Christ is the Christian legislator of the New Covenant. The foundation on which the Jewish church should be established, and the laws by which she was to be governed, are set forth in the Pentateuch; while Christ, the foundation of the Christian church and the Head of the Christian religion, and the divinely given laws by which His church should be governed, are set forth in the Gospels. Just as the Jewish church, or the twelve tribes of the children of Israel sprang from the twelve sons of Jacob, so the Christian church was to spring from Christ's twelve disciples, being "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Eph. 2:20. Just as the Jewish church had her sanhedrin, or the ancient court of elders composed of seventy men, "six chosen out of each of the twelve tribes," Numbers 11:16, whose duties were *religious*, *moral* and *political*, and who were united to and associated with Moses and Aaron in the administration of justice, etc., so Christ associated with himself and "Appointed other seventy also, and sent them two and two before his face . . . , whither he himself would come." Luke 10:1. As Moses was the legislator and Aaron the High Priest in the Jewish church, so Christ Jesus combined these two offices in himself under the New Covenant, and holds the same place in the Christian church that Moses and Aaron held in the Jewish church. As circumcision was a rite of initiation into the Jewish church, under the Old Covenant, so Christ under the New Covenant instituted water baptism as a rite of initiation into the Christian church, both of which are types of the purifica-

tion of the human spirit, and call for holiness of character and righteousness of conduct.

The paschal lamb of the Old Covenant is superseded by the holy eucharist of the New Covenant, both pointing to the pet Lamb of dark Calvary, where Jesus prepared a universal remedy for a universal malady, and "as a rite of establishment and confirmation," intended to commemorate the vicarious atoning merits of his shed blood, which cleanseth from all sin, both actual and original. Hence, angels, Moses and the High Priest of the Old Covenant are superseded by the Christ of God, "the peasant from Nazareth." And if it should be asked, "What does the Christianity of the New Covenant give in their place?" we answer, "Christ, the blessed Son of God for their mediator and intercessor." Since he is closer to the Father, he is superior to the angels, being the Son of God, and not simply a servant. He is greater than the Jewish legislator of the Jewish church; and having a sympathy for the lost race in the issue of their sin, unknown, both in *quality* and *quantity* by any High Priest of the Aaronic order, and pleading his own blood for the sins of the people, instead of the blood of bulls and goats, his intercession is more powerful and effective, than any among the sons of men.

CHAPTER II

A STUDY IN ANALOGY CONTINUED AND CONCLUDED

In our study thus far we have dealt with some of the similarities of persons, things and relations, as found in the Pentateuch and the Gospels, and have seen the close connection and beautiful analogy between the two, and I trust not without profit. Hence, we are now ready to take up the next item of interest, namely, the striking resemblances that the book of Joshua bears to the Acts of the Apostles. The following are apparent.

1st. The first pointed relation and similarity centers in the two peoples, who under their respective leaders, become the subject matter of the story of the two books. The twelve tribes of the children of Israel, who constitute the Jewish church, and who are under the leadership of Joshua, a type of Jesus, are standing at the threshold and on the border-land of the land of promise and plenty; while the one hundred and twenty, the nucleus of Christ's church, under the leadership of the Holy Spirit, the twelve Apostles and their crucified, but now risen, glorified and ascended Lord, are on the eve of the ushering in of the promised and long, looked-for dispensation of the Holy Spirit. The crises of the two peoples have come and the hour of their destiny is at hand. The purposes of God in each case are ripening fast. His movements are orderly and sure, being measured and timed by the divine will. Short-sighted man, the creature of a moment, looking at them from his view point, namely, TIME, which is *limited duration*, thinks they are slow and uncertain; but viewed in the light of eternity, which is *unlimited duration*, they are certain and hastening on. God's clock always strikes on time and his trains are never late.

2d. The second pointed relation of the two peoples, or churches, the Jewish and the Christian, whose story of con-

quest is recorded in the book of Joshua and the Acts of the Apostles, is seen in the task assigned each. In the former case they were commanded to subdue, destroy and utterly exterminate all of the inhabitants of Canaan; while in the latter case they were to make disciples of all nations, carry the glad tidings of full salvation to the ends of the earth, have the heathen for their inheritance, and the uttermost parts of the earth for their possession. The former began their work at the city of Jericho, the latter at the city of Jerusalem, both cities of the same promised land. The work of the former was confined to the holy land; the work of the latter and their followers in subsequent ages, embraced, not only the country of Palestine, but all the countries, nations, peoples and tongues of the earth. The purpose of Jehovah in planting Israel, "the holy seed," in the land of the nations, was not only because he had made them the custodians of divine revelation, but he had also ordained and qualified them to be a holy priesthood, and to bear witness for him to all the world. It was through them that the nations were to learn of the true God, not only under the Old Covenant, but under the New. Hence, the task assigned Joshua and the Israelites under the Old Dispensation, and the work required of the Apostles and the Christian church under the New Dispensation, are much alike, have much in common, and bear a striking resemblance and similarity each to the other.

3d. The third point of resemblance lies in the fact that in both cases the leaders and their followers were confronted with gigantic barriers, and seemingly unsurmountable difficulties. Jericho and the cities of the holy land with their massive walls, closed gates, and wicked population, stood between the Israelites and their promised possessions in the land of Canaan; while the Apostles and the Christian church of the first century of the Christian era were confronted with the following: (1) the Romans who were striving to bring the world under political rule and military domination; (2) the Jews (backslidden), a misdirected *moral force*, trying to force on the world a lifeless

ritualism and petty formulas, devoid of saving grace; (3) the Greeks an *intellectual force*, offering superficial philosophy and extravagant mythology, and urging the lost race to an acceptance of the same; (4) and the Phoenicians, a *financial force*, who owned the great ships and controlled the commerce of the world. For the natural man who has no vision of God, and the infinite resources of Jehovah, to hear the commands, "Arise, go over this Jordan, thou and all this people," and "Go ye into all the world, and preach the gospel to every creature," and then to turn his eyes, either in the direction of Canaan, with its walled cities, giants and the cruel, warlike people that possessed it, or to gaze steadfastly on the *political, moral, intellectual* and *financial* forces of the nations of Apostolic times, who stood in defiant opposition to the establishment of the Christian church, and the onward march of the "little flock" of Christ, in their midst, is enough to make such an one cry out, "Alas! it is a hopeless task; it is an unreasonable thing; it can not be done." But to the man with a clean heart, and full of the Holy Spirit, who possesses holy vision, holy passion and an "achieving faith," it is quite different, for like Caleb, the hero of Old Testament times, he says: "Let us go up at once and possess it." Numbers 13:30.

4th. The fourth pointed relation lies in the fact that in both cases there was a divinely appointed and a God-ordered preparation of the "army of the Lord," to take place prior to the shouldering of the grave responsibility, the raising of the siege, and the beginning of the conquest and conflict. The divine instructions given to Moses' successor, and through him to the officers, and by their word of mouth to the people, as recorded in the early chapters of Joshua, and the similar directions from the Head and founder of the Christian church as given to his Apostles in the opening of the book of the Acts, are so definite and clear that even he who runs may read and understand. The divine program with all its minute details was laid before the people, God's voice was heard, his message was received, his program was adopted, and

his wishes and will in the matter were carried out to the letter. And the carrying out of this divine program as to *time*, *place* and *manner*, met with God's approval, secured his blessing, and released his power and glory upon his willing and obedient people, and clothed them with invincible, supernatural energy for holy conquest. Hence, they can, must and will succeed. But without it they will fall an easy prey to the enemy and return from the battle field clothed with chagrin, failure and inglorious defeat. It is the same with us. If we are to succeed in our spiritual conquest of Canaan, and the advancement of the Redeemer's kingdom, then we too must be clothed with invincible power and an "achieving faith" for this holy warfare. Purity of heart, secured by faith and accomplished by the baptism with the Holy Spirit, and followed by righteousness of conduct are indispensable. To undertake to propagate and conserve the work of holiness with a correct theology minus the Holy Spirit, and a sound orthodoxy, void of divine, holy fire and seraphic devotion, and an "achieving faith," is to miss the mark, lose our way in the fogs of unbelief, and settle down into a dead, cold formalism, that is as blighting to spiritual life and progress, as a heavy frost is to a tender vegetation.

5th. Another resemblance is seen in the marvelous achievements and glorious victories and overwhelming success, that attended the onward march of the Jewish church under Joshua, and the church of the first century of the Christian era, under the Apostles, and their successors. To the man who is divorced from Deity and wedded to dirt, the reading of the achievements of the heroes of faith, in Apostolic and post-Apostolic times, is like a fairy tale, or the chasing of the shadow of a rainbow; but to a man who is divorced from dirt and wedded to deity, and who keeps his cable of "achieving faith" unbroken between him and his God, the account is natural, easy and in perfect harmony with the law of faith (see Rom. 3:27) and spiritual dynamics. The man of God has no trouble in believing in and accepting the miracles of the Old and

New Testament. He recognizes his own God as the Author and Creator of the kingdoms of nature, grace and glory, and of all the laws that operate in those kingdoms. He traces the footsteps of Jehovah in the realm of matter, mind and spirit, sees marks of design and evidences of order everywhere, and follows the hand of the Almighty, both in the telescopic heavens, and in the microscopic earth. He knows perfectly well that the Author of all life, the Source of all light, and the Maker of all laws, can, when in his infinite wisdom he sees it to be for the best, suspend or set aside for the present, any law that he has made, and perform that which is beyond the reach and grasp of poor finite beings, and entirely outside of the realm of their activities. To the real Christian a miracle is no great puzzle or mysterious thing. He finds numerous instances in the Scriptures, where God in the performing of miracles, did it "by utilizing a substance or force already in existence, and simply grafting upon it his extra creative power," such for instance, as turning the rod of Moses into a living serpent, the multiplying of the widow's oil, the turning of the water into wine at the marriage in Cana of Galilee, and the multiplying of a few loaves and fishes into a sufficient quantity to feed five thousand people. In regeneration and sanctification the same law of *divine grafting* holds good and is pursued by the blessed Holy Spirit, who is the chief agent in our salvation, just as the word of God is the chief instrument. It is simply a matter of grafting the life of Christ on to the believing heart, and the fruits and graces of the Holy Spirit upon the "natural faculties and functions of the human spirit." Hence, the falling walls of Jericho, the capture and destruction of the city without any of the methods and instruments of modern warfare, and the subsequent victories that followed in the wake of Joshua and Israel, and the conversion of three thousand people to the Christhood of Jesus, on the day of Pentecost, and the succeeding triumphs of that early church, that started out with one

hundred and twenty persons, but who in seventy years had won one million followers to the cross of Christ, are not difficult to understand, when we stop to consider that it was all accomplished by the power of God that fell upon the cities and their inhabitants, and that it was the "achieving faith" of God's people that released the power.

6th. The concluding, pointed relation between the book of Joshua, and the Acts of the Apostles, is seen in the final settlement of the Jewish church in the land of Canaan, according to the covenant that God made with Abraham, and the establishment of the Christian church upon the "Rock of Ages" according to the predictions and promises of Christ, its Head and Founder. In the former case, the country was conquered, their enemies were destroyed, the land was divided among the twelve tribes, and they entered into their fixed, earthly habitation; in the latter the early Christian church prevailed in spite of the political forces of Rome, the moral forces of the misdirected, backslidden Jews with their lifeless ritualism and petty formulas devoid of saving grace, the intellectual forces of the Greeks, and the financial forces of the Phoenicians, and were established in Christian experience, and in all the fundamental doctrines of the Christian religion. Hence, our blessed and ever-to-be adored Heavenly Father caused both the Jewish church of the old dispensation, and the Christian church of the new dispensation to know by actual and blessed experience that he is "the Lord thy God . . ., the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; and repayeth them that hate him to their face, to destroy them." Deut. 7:9,10.

CHAPTER III

THE LAND OF PROMISE AND PLENTY

The promise reaches back to the days of Abraham, the head of the Hebrew race and the father of the faithful, whose posterity became the custodians of a divine revelation. The promise of the land of Canaan to Abraham and his seed was embodied in God's covenant that he made with that heroic patriarch, and which reads as follows: "And Abram fell on his face: and God talked with him: saying, as for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham [Heb., a multitude of nations]; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between thee and me and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger [Heb. of thy sojournings], all the land of Canaan, for an everlasting possession; and I will be their God." Gen. 17:3-8.

There are at least three distinct parts in the covenant as stated in the quotation given above, namely, "A multiplicity of seed to a man hitherto childless," a kingly or royal line to appear in and from his posterity, and a land consideration to become the rightful possession of his seed. Hence, the land of Canaan was not only a land of promise, guaranteed to the children of Israel by a God-given covenant, but this God-chosen and God-promised land was absolutely essential to the chosen race and the elect nation, which must have a "local habitation and name." The boundaries of the country were also clearly defined and stipulated. Gen. 15:18-21.

If we use the general idea of covenant in a broad sense it means a compact or agreement, and in this sense it is used frequently of contracts among men. It was in the sense stated above, that Abimelech at Gerah entered into a covenant with Abraham, Gen. 21:27; and at a later period with Isaac, Gen. 26:28. But in the biblical usage, the general idea of covenant develops into a more specific one. Just as a contract between men includes a binding element, or creates an obligation, so the biblical covenant, to use the words of another "becomes a bond, imposed by two covenanting parties upon each other, or by one upon himself and the other." Hence, in the passage quoted above, Gen. 17:3-8, the covenant is made by Jehovah, and the part of Abraham (or the second party in the affair) is passive. Since the contract is neither between men, nor before men, but is made by Jehovah, who shares in its terms and results, the biblical covenant in addition to the general idea contains the religious element and thus creates "a new relation between the covenanting parties." Hence, when God makes a covenant with his people, it is an expression of his grace and love for them. In fine, it is the divine constitution, and has for its specific purpose the governing of human relations between the Creator and the created. And we know from the Bible and God's dealings with man that he is the covenant-keeping God. Deut. 7:9.

Again, but Palestine was not only a land of promise, it was a land of plenty; hence we will turn our attention to the country and its resources.

1st. It was a land of valleys, bubbling springs, gushing fountains, rolling rivers, towering hills and "the loftiest and most majestic peaks." The healthy, vigorous vegetation of that beautiful land is typical and illustrative of the NEWNESS and FRESHNESS of the Christian experience of all those who live in the Canaan of perfect love. Such an experience neither produces nor permits dead sermons, stale exhortations, dry prayers, juiceless testimonies, frivolous appeals to the unsaved,

spineless altar work, followed with a dry-eyed seeker facing the congregation with embarrassed countenance and looking as if such an one needed God.

Further: the spreading valleys, towering hills and "the loftiest and most majestic peaks" of that delightful land suggest to the student of divine things the scriptural fact that the experience of entire sanctification is aggressive and progressive, and that there are definite and well-defined epochs in the state and life of holiness. For it is true, relative to the teachings of the holy Scriptures and Christian experience, that one must learn to live the sanctified life, after one has entered into the fullness of the blessing of a clean heart. As one advances in the life of holiness and engages in this holy warfare, moral and spiritual light will illuminate the Christian pathway and enter the moral heart. This in turn brings a sense of moral obligation and shows one where moral adjustments must be made. Since one's understanding of "the principals of religious knowledge," relative to "extent, limitations, significance and obligations" depends on the quality and amount of spiritual light; and growth in grace is based on growth in spiritual knowledge, as soon as one reaches the limits of one's light "in the practice of righteousness, Christian work and spiritual conquest," there can be no further growth in spirituality and things divine, unless there is an increase in spiritual knowledge. And because we are commanded to "grow in grace and in the knowledge of our Lord and Savior Jesus Christ" and will be held accountable, not only for the light we have, but all that we may obtain (see Luke 12:47), therefore, we are under constant obligation to "receive with meekness the engrafted word, which is able to save our souls," James 1:21, and "furnish us unto all good works." 2 Tim. 3:15-17. In following the line given above, spiritual knowledge will increase, and this will reveal more duties to perform, and the grace of divine wisdom, which God gives to the asking, believing soul, will assist us in the performance of the same. Hence, the *transmuta-*

tion in this Christian life and holy warfare is from the lower to the higher plain, across the valleys, up into the hill country and on to "the majestic mountain peaks."

2d. The land of Canaan was rich in mineral deposits. "A land whose stones are iron, and out of whose hills thou mayest dig brass." Deut. 8:9. The mineral wealth of the promised land reminds one when thinking in terms of spiritual truth of the "depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" Rom. 11:33. And this causes the purified heart to swell with gratitude, and to rejoice when the spiritual eyes are open "unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge." Col. 2:2, 3.

These infinite resources of spiritual truth and hidden treasures of spiritual wisdom and knowledge, and sparkling diamonds of moral light and priceless gems of Christian experience have all been secured through the atonement and intercession of Jesus, and are promised to and are available for all those who belong to God by redemption, spiritual adoption, purification and preservation; and who are not only walking in all the light they have, but who are aggressive in their conquest for more light and who are pushing steadily on after God's "best" and "most." Such are neither dullards nor spineless professors.

CHAPTER IV

THE LAND OF PROMISE AND PLENTY CONTINUED AND CONCLUDED

3d. The country was fertile and very productive. "A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it." Deut. 8:8, 9. For a hungry, thirsty, underfed, underclothed man to read the quotation given above, is enough to make the mouth water and cause the tear drops to start, and beget in him a desire for a possession in such a country, especially if he is in his right mind and has any desire or hope to continue his earthly existence. So it is in spiritual matters. If we continue the figure or type used in this work, then it is easy to see that in our conquest of spiritual Canaan, we are to have our "fruit unto holiness, and the end everlasting life." Rom. 6:22.

To illustrate the truth stated above, permit me to call your attention briefly, to the parable of the vine and the branches, as recorded in John 15:1-16. In this beautiful parable of divine teaching, our Lord and Master not only sets forth the consolation and mutual love that exists between him and his blood-washed children, but points out with unerring precision, the abundant fruitfulness of the purified child of God that abides in him. The parable not only represents Jesus as the true Vine and his Father as the Husbandman, but points out the duties, privileges, responsibilities and degrees in the history of the fruit-bearing branch. Just as the vine produces the branch, so Jesus by the process of divine grafting makes the real Christian, and thus unites the child of God with himself. As the vine supports the branch and the branch draws its life and strength from the vine, so Jesus, the Christ, pours his own

life and strength into his blood-washed children, and gives them the needed, daily support. As the branch depends altogether on the vine and is devoted solely to the vine and its interests, and has but one object, namely, to bear fruit, so Jesus makes his obedient children dependent upon himself, leads them to a life of perfect service and keeps them busily engaged in fruit bearing.

In addition to the above, the parable represents God, the Father, as the husbandman and vine dresser whose work is as follows: the branch or child of God is under the special care of the vine dresser, Isa. 27:3; the Father purifies his child, the branch, in order that it may bring forth more fruit; this is followed by the pruning of the branch, which is always a painful operation, because it involves the cutting down of that part of the human will that is not in harmony with his sweet will, and the taking away of those false notions, ideas and theories that run counter to his purposes, and all this is done in order to prevent the intellectual, emotional and volitional energies of his child going into a spreading vine, rather than into fruit that is "ripened with care."

As to the duties, privileges and responsibilities of the branch, they reveal the fact that the branch or child of God is to abide in Christ, the true vine, which is accomplished by keeping his commandments, verse 10; that the words of the vine, Jesus, which are life and spirit, John 6:63, are to abide in the branch, his child; that the "joy" of the Christ, the vine, is to abide in the branch, and the joy of the branch or child of God is to be full; that the branch is chosen and ordained, that is, qualified, to ask (pray) and to go; and that this chosen, ordained branch or child of God is to bear, both the personal fruit of the Spirit, Gal. 5:22, 23, and the making of disciples of all nations, or the saving of souls. Matt. 28:19, 20. As to the degrees in the history of the fruit-bearing branch, they are found in the following order: *some fruit be-*

fore cleansing; *more fruit* after purity, and *much fruit* as the result of abiding in Christ. The outcome is beautiful, for the fruit is to "remain," and the Father is to be "glorified." Reader, to which class do you belong? The "some fruit," the "more fruit," or "the much fruit"?

4th. The holy land that God promised to the holy seed is described as "a land that floweth with milk and honey." Deut. 11:9. The soil and the climate of Palestine produced, under proper care and cultivation, everything that the Israelites needed for their physical sustenance. The articles of food may be divided into two classes, namely, vegetable foods and animal foods. The vegetable foods embrace grains, such as wheat and barley from which meal and bread are made. Vegetables and fruits, which grew in abundance, were used as a relish with bread. The vegetables included beans, lentils, millet, melons and spices, while the fruits used were figs, grapes, both fresh and dried olives, pomegranates, the date palm, pistachio nuts, almonds and walnuts. The animal foods included milk, honey, fish, and the meat of sheep, lambs, fatted calves, oxen, venison, the hart, fallow deer, wild goat, antelope, doves, turtle doves and quails. The beverages were water and the juice of the grape. The milk both of larger and smaller cattle, especially goats' milk, usually kept in skins, along with butter and cheese, added to the diet as did also, both bee honey and fruit honey.

Do you wonder that with such a bill of fare as stated above, the country should be described as "a land that floweth with milk and honey," and "a land wherein thou shalt eat bread without scarceness, and thou shalt not lack anything in it"? Deut. 8:9; 11:9. But such a bounteous bill of fare furnished out of the vegetable and animal kingdom, which flowed from the open hand of a loving Creator, for the sustenance of their physical life, is but a type of the spiritual provisions and the feast of fat things that our tender, affectionate heavenly Father has provided through the atonement and intercession

of his dear Son, for all of God's people, who will leave the wilderness experience of wanderings, doubt and fear, and cross over into the Canaan of perfect salvation, full and complete, free and for all.

Dear reader, why should you turn back at Kadesh Barnea, on the border of the promised land and perish in the wilderness, under the displeasure of Jehovah, when you might cross your Jordan of consecration today and enter Canaan where your blood-bought possessions lie? Why hold the shell of a dead profession, and in so doing lose the kernel of full salvation? Why feed your starving soul on the "husks of Modernism, skepticism and higher criticism," when heaven's granaries are bursting and overflowing with plenty? Why wear the robe of self-righteousness when you might be clothed with his righteousness? Why live on the plain of the natural when you might live in the realm of the supernatural? Why live so much in the physical when you might live in the spiritual? Why believe the lying report of the ten spies (anti-holiness preachers), who said it was impossible to take Canaan, because of her walled cities and giants, instead of believing Caleb and Joshua (clean holiness preachers) who said: "Let us go up at once, and possess it; for we are well able to overcome it" (Numbers 13:30)? In fine, why backslide and go to hell, because you refuse to "go on unto perfection," Heb. 6:1, when you might have "entered in here," lived a holy victorious life, and finally hear the welcome plaudit, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34)?

5th. The land of Canaan was watered with the rain that fell from heaven. "For the land, whither thou goest in to possess it, is not as the land of Egypt, from which ye came out, where thou sowedest thy seed, and wateredst it with thy foot, as a garden of herbs: but the land, whither ye go to possess it, is a land of hills and valleys, and drinketh of the rain of heaven." Deut. 11:10.

The quotation given above calls our attention to a distinct well-defined line of demarkation between the land of Egypt from which they had come and the land of Canaan to which they were going. The marked distinction has to do with the method of securing moisture for the growing crops of the two countries. One was by irrigation, the other was by natural rainfall, and in our way of thinking the latter is superior to the former and a type that is not without significance in spiritual and eternal things. When the "old man" of sin is destroyed and swept away from the inner spirit-nature of the consecrated believer by the mighty baptism with the Holy Spirit, then showers of divine blessing from clouds of divine mercy, as typified in the natural rainfall of Canaan, will descend upon the heart-soil, and streams will break out in the desert of the human soul, and the wilderness of past, fruitless efforts will blossom and bloom as the rose.

6th. The land of Canaan was under God's special care and protection. "A land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year." Deut. 11:12.

Since the land of Canaan was under God's special care and protection, the ancient Israelites must have understood that every spiritual, mental, moral, physical and temporal need of theirs would be supplied, on the condition that they were true, loyal and obedient to God, because he cares, not only for the land, but for his own chosen people who are to settle there. The same divine forethought, love and protection have been vouchsafed to the blood-washed, and put on exhibition in God's dealings with them, in every age and under every dispensation. He has never broken faith with any of his trustful, obedient children, and he never will. We may be called upon in the providence of God, to pass through the fiery furnace of affliction, both in body and in spirit, and the burning furnace of financial disaster, but the form of the fourth will go with

us, and he will sustain us with his grace and uphold us with the power of his right hand, and we shall come forth as gold tried in the fire. Our loved ones may persecute us with a hellish hatred, our friends may fail us and turn their back upon us, our brothers and sisters in the church may criticize, misunderstand and misrepresent us, and feed us on "pickled tongue" and "cold shoulder"; the outside enemies of the cross may form a federation against us; living, active forces may cross our pathway and threaten to impede our progress in divine things, and mountains of seeming, unsurmountable difficulties may loom up before us; but if we keep our cable of faith in touch with God and in tune with the infinite, it will release God upon our own souls in terms of divine power and supernatural energy, that will enable us to rise above our enemies, to soar above every difficulty, to surmount every obstacle, to overcome every hindrance, to conquer every foe and to triumph in every undertaking.

CHAPTER V

THE SEVEN NATIONS OF CANAAN

If we would have a proper view and conception of the seemingly, tremendous task that confronted Joshua and the Israelitish people in their conquest of Canaan, then we should turn our attention to the unconquered territory, and give some time to a study of the geography of that country, the people, their character and the strongly fortified and walled cities which they possessed.

The New Standard Bible Dictionary says: "The Land of Canaan generally refers to the whole western Jordan land.—Roughly speaking, it was bound on the north by the range of Lebanon, on the south by the wilderness of Paran, on the west by the Mediterranean, and on the east by the Arabian desert."

The natural features of the country include the following: the Jordan valley, the low land along the the western coast, the south country, the sea shore, the hill country of Ephraim and Judah, Joshua 17:15; 21:11; the vale of Lebanon, Joshua 11:17; 12:7; and the anti-Lebanon range, which constituted the northern section of the country. "Mount Hermon, the southernmost summit of the group, was the most conspicuous of the mountains." Added to these were Mt. Naphtali, Joshua 20:7; Mount Tabor, Judges 8:18; Mt. Gilboa, 1st Samuel 31:1; Mt. Carmel, 1st Kings 18:19; Isa. 35:2; Mts. Ebal and Gerizim, Deut. 27th chapter; and in the outer rim of the territory the mountains of Bashan, Psalms 68:15; Isa. 2:13; Mt. Gilead, Deut. 3:15; Mt. Nebo and Mt. Pisgah (Abarim). Deut. 32:49.

Among the plains, rivers and seas we note the following: the valley of Jezreel, Joshua 17:16; the plain of Sharon, Isa.

33:9; the lowland ("vale"), Joshua 10:40; the valley of Sorek, Judges 16:4; the plain of Jordan, Gen. 13:10; and the valley of salt, 2 Sam. 8:15. Beside the Mediterranean sea, Num. 34:5, we have the Dead or Salt sea, Deut. 3:17; the "East sea," Ezek. 47:18; the sea of Chinneroth, Joshua 12:3, known in the days of Christ as Gennesaret, Galilee or Tiberias. The rivers were the Jordan, the Shihor-libnath, Joshua 19:26; the Kishon, Judges 5:21; and east of the Jordan, "the Jarmuk, the Jabok and the Amon."

The names of the different tribes or nations of people who possessed Canaan, prior to the settlement of the Israelites are named and recorded in the following scripture: "When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou." Deut. 7:1.

These seven nations who at the time of our narrative were in possession of the promised land, "possessed a (material) culture higher than that of their conquerors, and it was the presence of the Canaanites among the Israelites and their close intimacy with them that rendered the religious problems in Israel so serious and difficult. They taught their conquerors agriculture and many other useful arts, and also led them to adopt many of their religious practices. The ultimate triumph of Israel speaks well for the strength and vitality of Israel's own religion." New Standard Bible Dictionary.

The following scriptures give us a clear view of the wealth and strength of the seven nations to be conquered. "And it shall be, when the Lord thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not, and houses full of good things, which thou

filledst not, and wells digged, which thou diggedst not, and vineyards and olive trees, which thou plantedst not." Deut. 6:11. "Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there." "The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of great stature. And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight." Numb. 13:28, 32, 33.

In the quotations given above, we have wells, olive trees, vineyards, houses full of good things, goodly cities enclosed with high, massive walls; people of great stature, strong, warlike, blood-thirsty and a goodly number of giants, the sons of Anak. The thoughtful reader is struck with the abundance of resources, the wealth, the fortifications and the strength of the people to be conquered, driven out and destroyed. Truly it was no small task that confronted the Jewish church of the old dispensation, the heroes and heroines of our sotry. But God's people succeeded in those by-gone days just as we can and must conquer in these days. They followed that divine Personage with the drawn sword, met their enemies, conquered their foes, subdued those heathen kingdoms and took possession of the promised land. Their experience in the wars of Canaan and the victories that attended their united efforts, are certainly suggestive of our spiritual conquests and conflicts, not only in the life of experimental, personal holiness, but in the spreading of scriptural holiness, the propagation and conservation of the interests of the dear Redeemer's kingdom and the carrying out of the Great Commission, "Go ye into all the world, and preach the gospel to every creature;" and "make disciples of all nations." Mark 16:15; Matt. 28:19 (margin).

Joshua and the children of Israel in their conquest of Canaan had to face, not only the barriers arising from the

mountainous region, walled cities, giants and a blood-thirsty, warlike people; but the ethics, customs and practices of those degraded and debauched nations, which are alarming and almost unbelievable, had to be encountered as well. We are not left in the dark as to their immorality and their abominable practices, nor is it at all necessary for us to consult profane or secular history, for the Bible itself tells the story of a people who were so corrupt that "the land itself vomiteth out her inhabitants." Lev. 18:25. The unlawful marriages and the unlawful lusts, set forth in the eighteenth chapter of Leviticus, which the Israelites were forbidden to indulge in, and the frightful divine judgments against those who gave their seed to Molech, or favored such an one, or consulted wizards, or cursed their parents, or committed adultery, incest, sodomy, bestiality, etc., as set forth in Leviticus the twentieth chapter, are followed by this statement: "And ye shall not walk in the manners of the nations, which I cast out before you: for they committed all these things [mark the language, please], and therefore I abhorred them." Lev. 20:23.

In the quotation given above, we have the testimony of Jehovah himself, relative to the immorality, moral filth and rottenness of those seven nations of Canaan. We do not wonder that God, who cannot look on sin with any degree of allowance, could not, in justice to himself and his people, permit such a system of ethics to remain in the "holy land," and would not suffer such a people to continue pouring out their unabated stream of moral filth and corruption. Surely the cup of "the iniquity of the Amorites," not "yet full" in the days of Abraham, Gen. 15:16, was full at the time of the entering in of the children of Israel, four hundred years later, and hence their just destruction.

Some one has said that "A nation's character is the sum of its deeds." Since conduct is the outward expression of character, and character is the cause of conduct, the quotation given above might read: "A nation's deeds are a sure index

to its character." Hence, for the purpose of showing how far the seven nations of Canaan were out of harmony with the laws of God, the laws of human progress, and those rules that must be observed in the building of noble character, we purpose to give a little space and time to the study of character building and a winning personality. Riddell in his book, "The New Man" defines character thus: "Character within is that figure of soul peculiar to each individual resulting from the relative strength and activity of the several elements of his nature. Character without is the expression of these several elements in their combined manifestation toward the world. It is the mental relation that we by nature, choice and volition sustain toward others. It is the result of inherent tendencies, force of environment, habits, thought and volition. It cannot be inherited, given us by another or bought at any price. It must be built by volition or effort on our part."

The "several elements of his nature," of which Mr. Riddell speaks, are the intellectual, the emotional and the volitional energies, the three forms peculiar to man, and these three forms held in conscious unity constitute his personality. Since character "cannot be inherited, given us by another, or bought at any price," but "must be built by volition or effort on our part," we are interested in the means to be used and the course to be pursued, in order to reach the desired goal. They tell us that the formative elements of a man's life are *generation*, *education* and *regeneration* and *sanctification*. The first has to do with the force of heredity, the second with the force of environment, and the third with the grace of God. The producing, maintaining, development and maturing of every well rounded out life is secured by the contribution, in a balanced proportion, of each of the three factors mentioned above. The first, or heredity, bequeaths in varying degrees intellectual, emotional, volitional, social, æsthetic and moral tendencies. Education, or the force of environment, may be either good or bad, and plays no small part in the individual as to

whether he makes a success or failure of life. He may be well born and yet ruined by bad environment and a lack of religious education; or he may have a good brain and a basis of morality, but become a moral wreck through bad environment and a wrong education. On the other hand, he may be well born, have a good education and be surrounded with the best influences, but if he fails to get in right relations with God and his fellow man, by being saved from all sin, actual and original, he can never be all that God intended he should be, nor will he be able to reach his maximum of efficiency in meeting life's difficulties, fighting life's battles and solving life's problems. Hence, all three of the factors mentioned above, namely, a clean, pure blooded heredity, a wholesome, safe education and the grace of God, are all essential to the highest and best development of man. Or to state it in other words: the building of a strong, winsome personality and the development of a strong Christian character are secured, 1st, by obeying the laws of hygiene and physical culture; 2d, by using the laws of brain building and ethical culture; and 3d, by conforming one's life to harmonize with the laws of regeneration, sanctification and spiritual culture. These will be discussed in the next chapter.

CHAPTER VI

THE SEVEN NATIONS OF CANAAN CONTINUED AND CONCLUDED

1st. Hygeine and physical culture. If one's success is to be measured by the work he does, the money he earns, the knowledge he acquires, the culture he attains, the character he builds, the joy he experiences, the happiness he imparts to others, the influence he exerts, and the service he renders in harmony with the laws of God and the laws of human progress; and if the health and vigor of his body and the strength of his mind are due, in a large measure, to the food he eats and the exercise he takes, then the question of wholesome dietetics must not be ignored or overlooked. Just as brain and muscle cannot be built without food, and vitality cannot be secured unless the food is properly digested and assimilated, so there can be no mental or physical building without exercise. The food should consist of a wholesome, balanced ration, because it requires the expenditure of too much nerve energy to digest a heavy meal, and it is an outrage against nature and a wicked violation of her unerring laws to take more food or a different kind of food, so-called, than is really necessary to nourish the body. Pure air and plenty of it, pure water in sufficient quantities, wholesome food in a balanced ration, properly prepared and masticated, not bolted, mental and physical exercise and a sufficient amount of sleep, are all necessary in the making of healthy vigorous blood; and as the life is in the blood, one cannot be in good health physically and at one's best mentally, with a poisoned blood stream, a depleted muscular, organic and mental nerve force and organs that do not function properly. To seek the end in the spiritual, mental or physical department of one's being without the use of

the proper means, is rank fanaticism, and spells defeat and disaster to the subject; but to use the means to secure the end is sane and wise and will certainly bring an ample and happy reward.

2d. Brain building and ethical culture. Psychologists are fairly well agreed on the following: "(1) All conscious sensation, thought, feeling, emotion, volition, and objective intelligence, are dependent upon, and related to, nerve action. (2) Stimuli from the organs of sense, passing over the sensory or afferent nerves to the brain, discharge through the efferent or motor nerves, resulting in thought, feeling or action. (3) Repeated discharge of stimuli through the nerves establishes nerve paths which tend to regulate and control the discharge of similar, subsequent stimuli, thereby determining their effects upon mind and character. (4) All acts, thoughts, feelings, and desires that are persisted in or often repeated, establish nerve centers in the brain, and paths of discharge through the brain and nerves, which become the physical basis of subsequent thought and conduct. (5) When co-ordinating nerve centers once become established, it is only necessary to stimulate them to activity, in order to reproduce the acts, thoughts, feelings, or desires that created them. (6) Brain centers and nerve paths are built up mainly during the early part of life and are changed or modified with great difficulty after maturity. *Psychology of Success*, pages 25, 26. Riddell.

From the quotation given above, it is clear to be seen that pure, wholesome, right thinking, feeling, emotion, desire and choice, if persisted in, will, in time, establish desirable and commendable brain centers and nerve paths, and that these in turn will give one a physical basis for the building of a beautiful character and righteous conduct. But since every truth has its corresponding opposite, it is just as clear that impure, wrong thinking, feeling, emotion, desire and volition persisted in, will establish undesirable brain centers and nerve paths, which in turn will give one the physical basis for the

building of an unlovely character and the exhibition of an unrighteous, wicked conduct. Hence, the thoughts, feelings, emotions, desires and choices of today, bloom into the words and actions of tomorrow. And this is in harmony with the holy scriptures, for it is written: "As he [a man] thinketh in his heart, so is he." Prov. 23:7. How important it is for parents and teachers to give proper time and thought to child culture and the instruction of the young. The fact that the high water mark for conversion is at the age of eleven and fourteen; that at the age of twenty only one out of a hundred is saved, and that after they reach the age of thirty, only one out of a thousand is brought into the fold of Christ, should arouse saved parents and teachers to mighty prevailing prayer and achieving faith and pains-taking religious instruction to save the young and rising generation. They tell us that the high water mark for our criminals is at the age of fourteen and fifteen; that ninety five per cent of our criminals committed their first crime before they were twenty; that seventy per cent of the inmates of Sing Sing penitentiary are under twenty one; and that in 1923 there were more than 200,000 boys and girls that passed through the Juvenile Courts of the United States. If this frightful condition continues and Jesus tarries a few years longer before his second Advent, then what will the harvest be? Food for serious and prayerful reflection is here.

3d. Regeneration, sanctification and spiritual culture. To train and develop the physical and mental of the living agent each man calls himself, and overlook and neglect the training of the spiritual or the highest part of his being, is one of the most serious mistakes, and an error of the first magnitude. The blessed Book of God teaches in Eph. 4:17-19, as clear as language can state a fact, that the unregenerated man has a darkened mind, deadened emotion and a degraded will. This has come as the direct result of sin, which is as disintegrating and disorganizing to the inner spirit-nature, as insanity and smallpox are to the physical man. Sin has sep-

arated man from God, made him ignorant of God, and unlike God in his intellectual, emotional and volitional energies. Hence, his motives, methods and manifestations of life are in direct opposition to the "Father of lights," and his life current runs counter to the sweet will of his Maker. This being true that abnormal, disturbing element of sin must be taken out, removed and destroyed. Either the sinner must part with his sin or perish in it. There is no alternative. It is turn or burn. It is repent or perish. It is confess, forsake and be forgiven or be lost. It is believe or be damned. Provisions for the pardon of all his sins when confessed, renounced and forsaken have been made; the divine grafting of the life of Christ on to his believing heart and the grace and fruits of the blessed Holy Spirit upon the natural faculties and functions of his inner spirit-nature, have been secured and promised through the intercession and atonement of God's pet Lamb of dark Calvary; and all these will be released upon his poor, broken-hearted, darkened soul the moment he believes, "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10:10.

While justification, or the negative side of conversion, takes away the legal barrier to the "new birth," by securing one's pardon, removing guilt and saving from the penalty of the law, and regeneration, or the positive side of conversion, implants divine life in the spiritually dead soul, and gives one righteousness, peace and joy in the Holy Ghost, Rom. 14:17, yet the new convert must not stop with the "new heart" experience, because the "old man" of sin is felt to be left in the inner spirit-nature and this "old man" must be taken out, eradicated and destroyed, as is clearly stated in the following scripture: "Knowing this, that our old man is crucified [not suppressed or depressed] with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Rom. 6:6. When "the corruption of his moral nature derived from Adam's

apostasy" is taken out, the subject is restored to a complete conformity to the moral law, and hence, is in a proper condition of heart and a right attitude of mind, to love the Lord God with all his heart, mind, soul and strength, his neighbor as himself, and to "grow in grace and in the knowledge of our Lord and Savior Jesus Christ." 2 Pet. 3:18. Since all physical, ethical and spiritual culture has in it the element of time, and is subject to the laws of growth and development, our method of operation and process of building a pleasing personality and developing a strong Christian character must be a gradual one. In its final analysis, growth and development in grace is simply a process of *embodiment* and *expression*. How does one grow physically? He does it by taking into his system food, water, air, etc., and then after the process of digestion and assimilation, giving expression to these in work, labor and toil. It is the same in the mental and spiritual. If he grows mentally and morally, it will be because he embodies truth and the principles of righteousness, and then gives expression to these in his daily life. If he grows more like Jesus, his precious Master, it will be because he embodies the Spirit of Christ, and gives expression to that same spirit in all his domestic, social, business, political, educational and church relations.

Our space at this time will not permit a further discussion of this interesting subject of character building and the unerring laws of physical, ethical and spiritual culture; but we trust that the suggested method of operation, the process of building and the way of attainment, have been sufficiently pointed out to incite the interested student to make further inquiry and give more time and attention to this important matter.

It is evident from the brief review given above, relative to the subject of character building and the biblical account of the corrupt system of ethics that prevailed among the seven nations of the land of Canaan, that their methods of operation and process of building, were entirely out of harmony with and in direct opposition to the laws of God, the laws of health

and the rules of human progress. Hence, the "land itself vomiteth out her inhabitants." Lev. 18:25.

But the record of the conquest, conflict and final victory of the Israelitish people over those wicked, corrupt nations, makes it quite clear that it was not accomplished without sacrifice, suffering and heroic effort. It took more than a time-serving, man-pleasing, money-loving and world-catering ministry and laity to do the job. Ice cream suppers, strawberry festivals, old men's socials, pink teas, rummage sales, bazaars, recitals, entertainments, banquets and such like, which are the devil's buzzards feeding on the spiritual carcasses of a dead, defunct, backslidden, fallen ecclesiasticism, are not found in Israel's program. Ministers and laity who are looking for worldly ease, social comfort, financial gain and human praise; and who are wasting their intellectual, emotional and volitional energies in unholy appetites, desires and affections, would hardly do for such an undertaking. Professed Christians who are cold, covetous, selfish, narrow and bitter, could scarcely serve on such a committee. People who worship the gods of gold and silver in the form of beautiful, costly church edifices, and the gods of flesh in the persons of big preachers and fat salaries, could scarcely qualify for that holy war. And even those who are advocates of holiness as a second work of grace and belong to a holiness church and are identified with a holiness movement, but who have no vision, burden and passion for the lost, and are without achieving faith are a dead fly in the ointment, a clog in the wheels of Zion and of no practical use or service in the conquest, conflict and subduing of the enemies of our own God. None but that heroic, soldierly, pious and saintly type of Christians, who graced the church of the first century of the Christian era, can carry on the divine program and do the job.

CHAPTER VII

A GOD-CHOSEN, APPOINTED AND QUALIFIED LEADER

Bishop Charles H. Brent in his book, "Leadership," says that "A leader is the foremost among companions." Hence, while he goes before them, he does not allow himself to be separated from them. The successful leader in church or state must be one who is "true, strong, genuine, clean, courageous, honored, above reproach, four-squared, with high ideals and noble character." The real leader is an organizer who knows how to inspire others and put them to work; his work possesses system, method and economy. Marion Lawrance in his book, "My Message to Sunday School Workers," says that on one occasion when he was addressing a company of "managers and department heads for the H. J. Heinz Company of Pittsburgh," on the subject of salesmanship, that he noticed a painted sign hung over the speaker's desk written by Mr. Heinz himself, and which read as follows: "Find your man; train your man; inspire your man; and you will hold your man." If such a policy works in the pickle business, why won't the same principle apply in training men and women for leadership in the Church of Jesus Christ? The same author gives two proverbs that have to do with leadership and which are worthy of insertion here. They read as follows: "Every display of authority lessens authority." "They govern best who appear not to govern at all."

The man on this occasion was Joshua, the son of Nun, originally called Oshea, Numbers 13:8; but Moses changed his name to Jehoshua, or Joshua. Numbers 13:16. His name, which means salvation, has come to be a recognized type of the blessed Christ, and in the American version is called Jesus. See Acts 2:45; Heb. 4:18. His recorded history reaches as far back as the camp of Israel at Rephidim, the smiting of the

rock in Horeb and the first battle of the Israelites with Amalek, after their miraculous deliverance from the land of Egypt. By the appointment of Moses, Joshua led the Israelites in an attack against the Amalekites and won a glorious victory. Ex. 17:8-14. He was the "minister" and servant of Moses and accompanied the Jewish legislator on his journey up the Mount. Ex. 24:13; 32:17. At a later period he was chosen to represent his tribe (Ephraim) and accompanied the spies to "search the land of Canaan." Numb. 13:8. When the spies returned and ten of them "brought up an evil report of the land which they had searched," he, with Caleb, urged the people to believe God and make an advance at once into the promised land, Numb. 14:6-9. For this confidence and trust in God, he received the promise of long life. Numb. 14:24, 36-38. When Moses was told of his own death and sued for a successor, Numb. 27:12-17, Joshua was chosen and appointed to succeed him, by the laying on of hands in the presence of the priests and the congregation, Numb. 27:18-23.

Joshua was a young man at the time he became prominent in Israelitish history. Ex. 33:11. He had at least forty years of training under Moses, during the time that the children of Israel wandered in the wilderness, and hence ample opportunity to learn from observation, experience and testimony, as well as from the teachings of Moses, which are recorded in Leviticus, Deuteronomy, and Numbers. His teacher and instructor was the greatest among the sons of men in the age in which he lived, for it is written of him that "There arose not a prophet in Israel like unto Moses, whom the Lord knew face to face." Deut. 34:10. Moses spent the first forty years of his life as the son of Pharaoh's daughter at the Egyptian Court, and the pen of inspiration affirms that he "was learned in all the wisdom of the Egyptians, and was mighty in words and deeds." Acts 7:22. This first period was followed by forty years in "the land of Midian" as a sheep-herder for Jethro, his father-in-law; and at the close of this second period of his life he met the God

of fire at the burning bush and received his qualification and commission to deliver the children of Israel from Egyptian bondage. The last forty years of his life was spent in active, religious service, and in teaching the "holy seed" their relations and duty, both toward God and man.

From the brief history of Moses as given above, it is quite clear that Joshua's teacher, who himself had graduated from the university of "hard knocks," was well qualified to instruct his pupils. Nor was the time spent and the effort put forth in vain, for the subsequent history of the pupil and general of the "holy seed," in his mighty achievements for God and his people, reveals the fact that he caught the vision of his instructor and partook of the spirit and honor of his predecessor.

The question of leadership is by no means a small one. Leaders are as essential in the building of the home, the purifying and the uplifting of society, the direction of business enterprises, the creation of politics, the manning of schools, colleges and universities, and the work of God and his church, as the air we breathe, the water we drink, the food we eat, the clothes we wear and the books we read. The sciences, the arts, the trades, the professions and the church of God call for them, demand them, must have them and can not succeed without them. The nation must have its recognized head, the government its law-making body, the railroad its president, the business house its leader, the army its general, and the church of Jesus Christ its bishops or elders, deacons, deaconesses and officers. To ignore leadership in the church of Jesus Christ is to fly in the face of the plainest and most emphatic scriptures. The anarchist who demands emancipation from all law, outside of the individual, whether he operates in the moral, religious, economic, or political realm, is a menace to society, a curse to good government, a parasite to civilization and an enemy to God. God in mercy save us from anarchy in the home, the school, the church, the state and the nation.

The Bible not only affirms that God "gave some apostles; and some prophets; and some, evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry [and] for the edifying of the body of Christ," Eph. 4:11; but observation and experience prove that the church whose program is the most aggressive and where revival fires burn the brightest and finances for the local and general interests are the best, and their influence in the community is the strongest, and where the membership have such a vision, burden and passion for the lost and are so active in the work of soul saving that they have no time for "fusses" on the inside, is in a large measure in debt to a wise, holy aggressive leadership. Such a leader will make it so interesting for himself and the Lord's people, that they will have to keep on the stretch and run to keep up, and hence they will have no time to fall out among themselves by gossip, backbiting and kindred evils. Lord give us leaders and preachers of the Pentecostal type.

That such leaders must possess natural and acquired qualifications is both reasonable and scriptural. See 1 Tim. 3:1-7; Acts 1-7; Acts 11:24; Ex. 18:21, 22. From these scriptures I glean the following:

1. A successful leader, like Joshua, must possess ability. Ex. 18:21. He must have ability in the spiritual, the mental and physical department of his being. Joshua was full of the Spirit of wisdom. Deut. 34:9. So was Barnabas, Acts 11:24; and the Apostles, Acts 2:1-4. These men knew the book of God, which furnishes spiritual food for the hungry, drink for the thirsty, clothing for the naked, eyes for the blind, ears for the deaf, rest for the weary, peace for the disturbed, joy for the sad, strength for the weak, knowledge for the ignorant, health for the diseased and victory for the defeated. Hence, God's leader must know the book of God. Besides this he must acquaint himself with history, sacred and profane, ancient, mediæval and modern. To this he should add good poetry, prose,

literature and the sciences. These will furnish him with lively and good illustrations to drive home the truth. He must gather his knowledge from the fields of creation as well as from the fields of revelation, and learn from experience, observation, testimony, the Bible and the Holy Spirit. In fine, he must be able to impart to others, what God has given to him, and when they are slow in seeing and accepting the truth, he must "have compassion on the ignorant, and on them that are out of the way for that he himself is also compassed with infirmity." Heb. 5:2.

2. A successful leader, like Joshua, must be a God-fearing man. See Exodus 18:21; 2 Sam. 22:3; Joshua 1:9. Such leaders fear nothing but sin, and are noted for their loyalty to God and his truth. It is much easier to criticize their work and find fault with their methods and set at naught their counsels and rebel against their decisions and question their wisdom, than it is to step into their shoes and assume their heart-crushing burdens and do their work. Usually, the people who can tell you how to run a government and operate a railroad and build a city and construct a public thoroughfare and manage a business enterprise and take care of the church of God and the interests of the Redeemer's kingdom, are not so well qualified for the task as their talk would seem to indicate; and are generally the last ones to keep up their end of the log and pay their part of the district, and general budget. Instead of criticizing them so much, would it not be better for us and them if we loved them more and showed our sympathy for and with them by praying more earnestly for them?

3. A successful leader, like the successor of Moses, must be a "man of truth." Ex. 18:21. Psalms 15:2; 51:6; 66:18. He must know the truth, preach it, live in harmony with it and in his official capacity and administration deal honestly, faithfully and sincerely with "the little flock" over the which the Holy Ghost hath made him overseer. Acts 20:28. He will not dare to take sides with nor be a party to a faction. He must

not make fish of one and fry of another. He must not be top-heavy, lop-sided, nor like Ephraim, "a cake not turned," that is, half-baked, dough on one side and burned on the other. Hosea 7:8. He must stay in the middle of the road of truth and not fly away on a tangent. He must not be impetuous, unreasonable and hover on the surface of persons, things and events. He must not judge his actions in the light of his own thoughts, feelings and views, without probing deep into his own heart and searching for the motives that lie deep in his inner spirit-nature. He must keep his mind open till all of the evidence is in, and if still in doubt be willing to call in his colleague and listen to the man who may know better than he. He must be big enough to be courteous to the man who differs with him, and broad enough to grant to the other man the same privilege that he demands, namely, the right to think for himself. He must not be hasty or rash in his decisions. He should ask himself the question, "If I were in the other man's place and he in mine, how would I desire him to decide the case?" In fine, he must be an able man, one that fears God and knows, loves, possesses and practices the truth.

4. To be a successful leader like Joshua, one must hate covetousness. Ex. 18:21. Joshua 7:16-26. The accursed sin of covetousness brought death upon Achan, Joshua 7:25, 26; the curse of God upon Gehazi, 2 Kings 5:27; doomed Judas Iscariot to a suicide's hell, Matt. 27:3-5; Acts 1:25; and sent Ananias and his wife Sapphira wailing into that "outer darkness" that is without. Matt. 8:12; Acts 5:1-10.

No covetous man who is an idolator, Eph. 5:5, is suitable for a leader in the church of Jesus Christ, because with that avaricious, selfish trait of carnality in the very woof of his nature, he is unreliable, evasive, and likely to transgress for a piece of bread. He may seem to be all right when everything goes his way and moves smoothly, and when reverses and hardships are in the back yard, but when he is crossed and trouble comes marching up the road to where he lives, and you get him

in a close place, he, like Gehazi, the servant of Elisha, is in danger of lying to the young convert, receiving that which he was forbidden to take, falsifying to his own master, and in the end pulling down upon himself and his innocent posterity the withering, blighting curse of God Almighty.

5th. God's leader must possess self-control and know how to rule his own house well, "having his children in subjection with all gravity," for, says the Apostle, "If a man know not how to rule his own house, how shall he take care of the church of God" (1 Tim. 3:4, 5)? "But I keep under my body and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." 1 Cor. 9:22.

Those who are supposed to know tell us that appetite, desire and affection are the three springs of human action, and that man, like his Creator, possesses three forms of energy, namely, intellectual, emotional and volitional. Hence, I take it that when the Apostle speaks of keeping "under his body" and "bringing it into subjection," he refers to the whole man, intellectual, emotional and volitional, with the appetites, desires and affections and pro-creative powers. All these forces are God-given, and hence must not be abused, misused or turned into wrong directions and wasted.

Now, unless the leader has his own appetites, desires and affections under control and knows how to conserve and properly direct his intellectual, emotional and volitional energies, relative to himself and others, he will never do the task assigned him in the church of Jesus Christ, put the thing across and make a success in his undertaking. If he is to be a leader among his brethren, he must control his own spirit, because "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." Prov. 16:32. If he is to be great he must possess the gentleness of Jesus, for it is written, "Thy gentleness hath made me great." Psal. 18:35.

In fine, if he is an able man, fears God, possesses and practices the truth, hates covetousness, and controls himself and his family, where he has one, he should succeed in any place, at any time and under any circumstances where the providence of God may lead and open the way for him.

CHAPTER VIII

REQUISITES FOR SPIRITUAL CONQUEST

In the last chapter we dealt with some of the qualifications for leadership. In this and the succeeding five we purpose to study the six requisites for spiritual conquest, which not only leaders, but all of God's people must have, if they succeed in the Christian life and in the advancement of the Redeemer's kingdom. Paul, the recognized champion theologian and logician of the Bible, wrote the following remarkable passage: "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 1 Cor. 10:4, 5.

Since "The weapons of our warfare are not carnal," they must be spiritual, and because they are "mighty through God to the pulling down of strongholds" (Satan's strongholds, such as worldliness, formality, carelessness, indifference, selfishness, covetousness, pride, unbelief, etc.), we have nothing to fear. To these weapons or requisites we now call attention:

1st. The first is a clean heart, full of the Holy Spirit, and a deathless love and mighty passion for the lost. The prophet Isaiah wrote: "Depart ye, depart ye, go ye out from thence, touch no unclean thing, go ye out from the midst of her; be ye clean that bear the vessels of the Lord," Isa. 52:11; and the Apostle Paul wrote that "The end of the commandment is charity [love] out of a pure heart, and of a good conscience, and of faith unfeigned." 1 Tim. 1:5.

The Bible, observation and experience prove that the moral heart, the seat of the affections, the fountain of the actions and the source of the vital operations, is not clean till the "old

man" of sin is crucified, and the "body of sin" is destroyed. That the cleansing of the heart from "all sin" is the heritage of God's people, is evident, for it is written "That our old man is crucified with him [Jesus] that the body of sin might be destroyed, that henceforth we should not serve sin." Rom. 6:6.

If any doubt should remain in the mind of the reader as to whether sin is left in the heart of the justified believer, and as to our position that it can be removed in this life, then a careful, prayerful study of the lives of the disciples, before and after the ushering in of the Holy Spirit dispensation will set you right at that point. More than once in their ministry, the manifestation of pride, jealousy, strife, revenge, cowardice, fear, unbelief, etc., proves that the "old man" of sin still remained, and shows how disqualified they were to represent Christ and His interests. But blessed be God, they did not remain in this condition, for both the Bible and the history of their lives after the ushering in of the Holy Spirit dispensation, make it quite clear that their hearts were cleansed from indwelling sin, and that they were filled with the Holy Spirit. Let us see. In Acts 15:8, 9, we have the following statement: "And God, which knoweth the hearts, bear them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith."

The quotation given above, contains the words spoken by the Apostle Peter, in the presence of the Apostles and elders, who had gathered at the city of Jerusalem, before the Mother Church, to settle the question of circumcision that at that time was agitating that body of people. The pronouns "them" "their" and "us" refer to the Gentiles and the Jews. By reference to Acts 10:44, we learn that Cornelius and his believing household, who made up the people of the Gentiles referred to by the pronouns "them" and "their" of Acts 15:8, 9, received the mighty baptism with the Holy Spirit under the preaching of Peter, just as the one hundred and twenty had received

him on the day of Pentecost, as recorded in Acts 2. And the result of this mighty baptism with the Spirit was that the hearts of "them," the Gentiles, and "us," the Jews, were purified by faith, as the conditional cause. Hence, the blessing that Cornelius and his believing household received, under the ministry of Peter, was identical with that received by the one hundred and twenty on the day of Pentecost; and that baptism with the Spirit resulted in the purifying of their hearts from all sin, and the filling of them with the Holy Ghost, who is the source of spiritual power, strength and authority. Nor is this all, for a careful study of the lives of the Apostles and disciples of Jesus after the reception of the Holy Spirit baptism, reveals the fact that all carnality was taken out; because they kept clean, sweet and victorious under the most bitter persecution and opposition that men and devils could inflict, and that God himself would permit.

Thus far the Bible account of the one hundred and twenty proves beyond all question that heart-purity does not come at the time of regeneration, or the new birth; but that it does come after the reception of the supernatural birth, and that it is accomplished by the baptism with the Holy Spirit. Hence, those who preach the baptism with the Holy Spirit for service only, but deny that said baptism effects the cleansing of the heart, by the taking out of the "old man" of sin, are teaching a doctrine and propagating a theory that the scriptures do not warrant or sustain.

Again, with a clean heart, full of the Holy Spirit, there comes deathless love and passion for the lost. If personality is not the greatest thing in the universe, then certainly it is one of the greatest, and without question divine love in a purified heart is the greatest thing in personality. Surely the expression of divine love in a purified heart, in its outward manifestation toward a lost world, is the drawing, melting, convincing power of the divinity of our Christ and the supernatural in our holy religion. Of this there

is abundant proof. Many illustrations could be given. Two must suffice for this chapter. It is said of Stephen Merritt, that on one occasion he was holding a service in New York City, among the toughs, the down and out. At the meal which he was giving the men, they took his silk hat and filled it with chicken bones, meat scraps, grease and coffee dregs, etc. His first thought was to throw them out. His next was to have them arrested, when the Spirit said to him: "Love suffereth long and is kind." Taking the hat and emptying it, he placed it upon his head and with the coffee running down his face, and walking down the aisle he addressed the boys something like this: "Boys, it is too bad that I forgot to bring a box to put your scraps in; and it was kind in you not to throw them on the floor. Come back tomorrow night and we will have a better time than we have had tonight." He started for home, but the crowd followed him. The leader confessed, and then one after another begged his pardon, but the only answer he made them was that they were forgiven, and then he added: "Come down tomorrow night boys, and we will have a good time." The next night he preached from John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." When he made his altar call, forty of those hard-hearted sinners came to the altar and prayed through to God and were beautifully saved. Oh for more divine love for the lost.

Another remarkable incident of the power of divine love in its out-working in the hearts and lives of God's people, is recorded in the ministry of Hay Wire Davis, the Lumber Jack Sky-Pilot. It is said to have taken place in a logging camp at the Swan River logging company Santago, Minnesota. The preacher was sitting in the bunk house reading his Bible, when he noticed a tall, splendidly built man approaching him, slightly under the influence of liquor. Roughly demanding whether the reader of the good book was a preacher he began to curse

and belittle God, the Bible and all Christians. The man of God answered him kindly and went on with his reading. The persecutor was a brakeman of one of the logging trains, and taking a few hasty turns about the room, he came up squarely in front of the minister and spit a large quantity of tobacco juice on the open book and on his waist coat and shirt. The friends who knew the former life of this minister, his quick temper and fighting propensities, would have an opportunity of seeing what the power and grace of God did for him on this trying occasion. He arose, carefully wiped the spittle from his book and shirt, and placed his knife under the leaf that it might dry out. The minister's patience and forbearance seemed to enrage the brakeman, and walking up to him he thrust his big fist against his nose and pushed his head back against the building. The only answer that the man of God made was the following: "Have a good time Jack, while you are at it; it may not last long; and remember I stand for the lowly Nazarene, the one that died for you and me." The brakeman then turned and left the man of God with an oath on his lips. On the evening of that day Brother Davis preached in the camp with one hundred and seventy-five men in attendance, and twenty-seven of that number asked for prayer. At one o'clock the next morning a hasty summons came to the preacher to come quickly to the office, stating that an accident had occurred; one of the brakemen while attempting to couple the engine to the logging train had lost his balance, was run over and his right limb severed from his body. As the preacher entered the office he recognized the form of the man, who had cursed God and abused his servant, lying crushed and bleeding, pale with anguish, hopeless and undone. The wounded man extended his hand and humbly asked forgiveness, which was quickly granted. He said: "I knew you would; you are a good man." Quickly the question was put, "How is it with your soul Jack?" The instant reply was, "I am lost." The preacher lifted his heart to God in prayer for direction and then related the story of the penitent thief. The lost man cried: "Remem-

ber me when thou comest into thy kingdom." Only a sentence, but it was sufficient. He then closed his eyes and said: "God be merciful to me a sinner," when a beautiful smile came over his face and he exclaimed: "I see, I see." By this time the train that was to carry him to the hospital, sixty miles away, was all ready, with his own brother at the throttle of the engine. The minister sat by his side, and in came his fellow workmen and offered him a flask of whiskey with the remark: "Take a little of this Jack, when you feel faint, to brace you up"; but he pushed it aside and asked for water, saying as he did so, "Boys, that is what brought me where I am. It was liquor that separated me from my wife and little ones; it was whiskey that caused me to curse my God and abuse his messenger; it was whiskey that brought me to my death tonight. Come here Jack and promise me that you will never touch another drop of liquor." Each of the four men as they took him by the hand looked in his pale face and said: "I promise you Jack"; and each one of them kept his promise. Then he said to them: "Take Jesus Christ as your personal Saviour." He then sank into a deep sleep, which with its silence seemed like an hour, when suddenly he reached for the preacher's hand, his face all aglow, and said, "I see, I see; tell the boys I made the coupling," and with a smile he passed into the glory world.

Truly, the one thing that we need above every other thing is more divine love manifested in the hearts and lives of those who profess to know, love, serve and obey Jesus. Remember, if you can not break the hard heart of the sinner with the manifestation of divine love and win him with kindness, then his case is hopeless. Hence, if you are to succeed in your spiritual conquest and soul-saving work, you must have a clean heart, the indwelling of the personal Holy Spirit, a deathless love and passion for the lost, and a mighty faith in a mighty God. These are indispensable, and no one can succeed without them. Have you these qualifications?

CHAPTER IX

REQUISITES FOR SPIRITUAL CONQUEST (Continued)

2d. The second requisite for spiritual conquest is knowing what to do and how to do it. In 1 Chronicles 12th chapter we find an account of the armies that came to David at Hebron. Among them were "the children of Issachar, which were men that had understanding of the times, to know what Israel ought to do." Verse 32.

In the Sunday School Convention held in the First Church of the Nazarene, Portland, Oregon, December, 1926, Dr. E. P. Ellyson, the editor in chief of the Sunday School literature of the Church of the Nazarene, gave the following incident, which will illustrate the point in question: a company of very dear friends went to the beach for a bath. None of the company knew how to swim, except two, and they knew very little about it. Shortly after entering the water, the happy crowd were horrified to see one of their number, a young lady, sinking and crying for help. The stricken company cried aloud, wrung their hands and called for help, but remained helpless in the face of the approaching death. Finally one of the two who could swim a little, undertook to rescue the drowning woman. While the struggle was going on, some one on the beach rushed to a doctor's office a short distance away; but on reaching the office found that the doctor was out. However, the nurse was present, to whom the drowning was reported. Hastily she wrote a note and left it on the desk telling the doctor of the accident and asking him on his return to come at once to their help; and then she and the messenger hurried to the scene of the trouble. When they arrived, the man who had gone to the rescue, had the young lady out on the beach, but she was apparently dead; and none of them knew what to do, although they were weeping, wringing their hands, sob-

bing, etc. Immediately the nurse began the work of resuscitation, and in a short time brought the young lady back to life, to the great joy of her friends and those who were looking on. Why? Simply because *she knew what to do and how to do it*. And why did she know? Because she had learned the secret of resuscitation, either by the study of a precept, or example, or both. So it must be with us who are engaged in the work of soul saving. We must have not only clean hands, a pure heart and a deathless burden and passion for the lost, but we must know what our work is and how to do the job. Otherwise we will fail, and that too in spite of our passion and willingness to do. Lord help the infirmity of our ignorance.

There are three kinds of knowledge, namely, instinctive, rational and intuitive. The first is a "natural tendency" and belongs to the "natural impulse in animals"; the second belongs to the rational being, who has the "power to reason, or think connectedly"; the third is "known or felt immediately by the mind without reasoning." There are two sources from which we gain knowledge, the human and the divine. The human is variable, the divine is invariable. In the human source of knowledge we have three branches, namely, experience, observation and testimony. In the divine source we have the word of truth, the Spirit of truth and the works of truth. Personal experience is subjective, because it is based on your own feelings; while the experience and testimony of others are objective, being outside of your own mind, or existing only in the mind. God's word of truth and works of truth, or physical nature, are objective, while his Spirit of truth is subjective. Our physical senses are the tools we use in experience and observation, while our reasoning faculties are used in reflection, inference and reaching conclusions, whether by methods inductive or deductive. With our five physical senses we gather knowledge from the fields of creation, while with our five corresponding spiritual senses

we gather knowledge from the fields of revelation. Hence, we have a wide field from which to gather human and divine knowledge, and if we work it successfully, we may in due time learn what our work is and how to do it. Briefly, let us consider the two sources of spiritual knowledge. We will consider the human and variable source first.

1st. Experience. As stated above, we learn by experience, and surely experience is a dear teacher, yet some will learn in no other way. A few examples are herewith subjoined, for the purpose of illustration. Saul, Israel's first king, learned by a *sad experience*, that repeated acts of disobedience will drive God out of the heart and life, turn the spiritual heavens into brass, so there is no answer from God, plunge one into despair, and bring the swift and terrible judgments of God upon the unprotected soul. David, Israel's second king, when he had committed the sin of adultery and murder, found out by a *painful experience* that God is no respecter of persons, and that although he was a king, yet he must drink of the bitter dregs of divine displeasure contained in that frightful statement: "Now therefore the sword shall never depart from thine house," 2 Sam. 12:10. Jonah, the disobedient and run-away prophet, learned by a *heart-crushing experience* that there is no escape from God's sheriff of the skies (a mighty wind) and constable of the sea (the stormy wave), and that "They that observe lying vanities forsake their own mercy." Jonah 2:8. Peter, the impetuous, self-confident disciple, learned on the night of Christ's arrest, by a *heart-rending experience*, that his will power was weak, his spiritual strength small, his heart still carnal and that his boasted claims were unreliable. The prodigal son learned by a *bitter experience* that there was a vast difference between feeding the swine in the "far country" and living in harmony with his father and the "hired servants" under the home roof, where there was "bread enough and to spare." Luke 15th chapter. Judas Iscariot seemed to have no "conscientious scruples" when he betrayed Jesus into the hands of

his enemies, but later when "He learned that Christ was unjustly condemned to a cruel death," he seems to have been thoroughly awakened, by an accusing conscience, of the heinousness of his act, which in time wrung from him a confession of his sin (although he had no conviction that God in Christ would be merciful) and an acknowledgment of the innocence of the Christ.

2d. We learn from observation, or from the example of others. In the cases given above, the parties involved, were enlightened and convicted by the knowledge gained from personal experience. Saul appears to have died without God; David repented, was restored and became mighty for truth, duty and justice; Jonah cried to God out of the fish's belly, was heard, released from fish university and carried the message of God to the neglected Nineveh; Peter repented, God took him back and he became a faithful Apostle of the Lamb; while poor Judas plunged head-long into an irretrievable gloom, on into a mid-night of despair, took his own life and fell into the nethermost hell! But we learn from others also, by hearing their conversation, observing their conduct and taking note of the result that follows their course of procedure. Pilate may have had some knowledge and conviction of truth, duty and justice, before Christ's trial; but his knowledge certainly increased while the blessed Jesus was being tried before him and his court, Matt. 27:11-24; and so much so that he wanted to release the Christ and actually called him a just person. Matt. 27:24. The Centurion too, had his knowledge increased at the execution of our blessed Lord, for although accustomed to such scenes, he was so deeply impressed with the spirit and manner of Jesus that he finally cried out: "Certainly this was a righteous man," Luke 23:47; and "Truly this was the Son of God," Matt. 27:54. The two thieves abused Jesus, Matt. 27:44; but later the knowledge of one of them increased to the degree to where he was convinced that the Christ who was hanging on that cross, was not only a right-

eous man, but more than a man; that he was able to save sinners, and hence he sought salvation at his hand. Luke 23:42. When Peter and John were imprisoned by the malicious, jealous, prejudiced Jews, for the good deed done to the impotent man, who lay daily at the gate of the temple which is called "Beautiful," Acts 3:2, they were so impressed by the prisoners' "demeanor and nobility of character," that they decided to be lenient with them. Acts 4:13-27. All these examples show how one may be impressed by observing a godly life and have their knowledge increased to the point where a desire "to be and do better" may actually spring up in the heart of the onlooker. Oh for more brotherly love and holy living among us!

3d. But we learn and gain much of our knowledge by the testimony of others, which may be either oral or written. Jesus said: "And ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8. God's plan is that since we "have heard him, and have been taught by him, as the truth is in Jesus," Eph. 4:21, we are to communicate our knowledge of him and what he has done for us to those who cross our pathway, that they also may come to know him, whom to know aright "is life eternal," John 17:3. The glorified Christ said to John: "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter," Rev. 1:19; and again, "What thou seest, write in a book, and send it unto the seven churches which are in Asia." Rev. 1:11. Hence, we see the importance of testimony, both human and divine, both oral and written.

Passing on from the human source of spiritual knowledge, we come to consider the divine source. In the divine source, which is always "invariable and unquestionable," we have the word of truth, the Spirit of truth and the works of truth.

1st. The word of truth, that is the blessed Bible, the written word. This contains the gospel of Christ, Rom. 1:16, which is a gospel of life, light, love, liberty, power, peace,

purity, truth and hope. The word of God gives us the whole truth on creation, redemption and revelation. It is an unvarying standard "a part from ourselves and others," and by this standard our lives are to be governed in this earthly life, and by its teachings we will be judged in the life beyond. We are exhorted to "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me." John 5:39. They enlighten the soul, give us correct knowledge as to our duty to God and man, point out the path of justice, and teach us what to do and how to do it. Hence, the importance of knowing the book of God and being qualified to preach and teach it to others.

2d. The Spirit of truth, or the Holy Spirit which is another source of truth. The Holy Spirit is the illuminator of the truth. He does not give us new truth, but gives us a proper understanding of the old, and enables us to make the right application. Just as the sun pervades the atmosphere, so the Holy Spirit in his operation in the heart of the obedient child of God saturates the entire being, giving illumination to the understanding, clarifying the reason, quickening the conscience, creating a sense of need, begetting holy desires, strengthening the will power to pray, energizing the faith faculty and assisting the trusting heart to believe unto salvation for himself and others. But not without an effort on his part, for as the prosperous naturalist must love nature, and the successful botanist must love flowers, and the triumphant chemist must love chemistry, and the victorious physician must love medicine, and the progressive psychologist must love the science that treats of the mind, so he who would know God and the truth must love God and things that are divine.

3d. The works of truth, or physical nature. The great Apostle to the Gentiles refers to this in the following manner: "For the invisible things of him from the creation of the world are clearly seen, being understood by things that are made, even his eternal power and Godhead." Rom. 1:20.

Hence, we learn from nature, or the works of truth, as well as from the word of truth and the Spirit of truth. While the heathen have the light of nature, and are under obligation to walk in that light, and will be judged according to that light, Rom. 2:12-15; we have the light of revelation in addition to the light of nature, and must answer to God for the use or abuse that we make of our light and our opportunity to secure more light. Luke 12:47.

In closing this chapter, let me impress on your mind that our sources of knowledge are human and divine; that the human branches are experience, observation and testimony; that the divine branches are the word of truth, the Spirit of truth and the works of truth; and that with such a wide, vast field to gather our knowledge from, there is nothing but a willful, criminal neglect on our part, if we remain in ignorance as to *what our job is and how to do it*. There is no reasonable excuse in nature or grace for us to remain unprepared and disqualified and go on as "uncertainly" and "as one that beateth the air." 1 Cor. 9:26. May the Lord in mercy save us from the love of ease and religious laziness, and make us doers of the word as well as hearers of the truth. The whole gospel for the whole world, and the whole church at the whole task for the whole time must be our slogan. Amen.

CHAPTER X

REQUISITES FOR SPIRITUAL CONQUEST (Continued)

3d. The third requisite for spiritual conquest is the ministry of intercession. Weigle in his "Prevailing Prayer, or The secret of Soul Saving," defines intercession as follows: "To intercede is to come between two parties and secure, by personal influence or entreaty, a favor for one of them; or if they are at variance, to effect, or try to effect, a reconciliation. This is the meaning when applied to Christ's intercession for us; also that of the Holy Spirit and man for man."

A careful and prayerful study of the scriptures will reveal the following; there is a place in the church of Jesus Christ called the room of intercession; this place is made use of by none, except God's own dear people; the blessed Holy Spirit is the Agent who conducts the intercessor into this holy place and teaches him, not only how to pray, but what to pray for, Rom. 8:26; the hope of the world lies in believing prayer and the preaching of a full gospel; God is looking for intercessors, Ezek. 22:30, but because he finds so few who will give themselves to this most holy of all Christian activities, he is amazed and wonders; and because there were so few who stood in the gap, filled up the hedge and turned away his wrath under the old dispensation, Ezek. 22:30; and there are so few in this age who will take this matter to heart, he poured out his indignation and destroyed the people in ancient days, Ezek. 22:31, and occasionally pours forth his frightful judgments and destroys the wicked, the lawless and disobedient in these days.

Again, a careful survey of the Bible history of Old Testament characters and New Testament saints will reveal the truth that believing, prevailing prayer, is a fundamental fact in the history of the human family; that it has been arranged,

provided for and ordered by the "Father of lights, with whom there is no variableness, neither shadow of turning," James 1:17; that it is one of God's laws that operate between him and the human soul; that this law of prayer is higher than any "natural law" so called; that it is a supernatural force above all the powers of the human body, will, invention, art, personal magnetism, gifts and talents, that it is immortal, originating in the immortal spirit and thus belongs to the immortal world; that it is God's mightiest weapon of God's mightiest soldiers; and that its depth, power and influence depend upon the spirit of sacrifice, consecration and obedience that one puts into it.

Again, the Bible is quite clear on the qualifications that one must have, in order to fill the place acceptably and do the work effectively. The following scripture is to the point in question. Here it is: "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?" Answer, "He that hath clean hands and a pure heart." Psalm 24:3, 4. This scripture makes it quite clear, that if one is to labor in the room of intercession, such a one must have "clean hands" (that is, the out side life and relations that one sustains in the domestic, social, business, political, educational and church life, must be morally and religiously clean); and "a pure heart" (that is, the "old man" of sin, with all his unholy brood, must be slain and removed through the second application of the blood of Jesus); and the heart must be filled and overflowing with divine love. And it is quite evident, if one possesses and retains such qualifications as those stated above, such an one must walk in every ray of divine light that shines on one's pathway, from God's word, and be up on every line of Christian duty. Otherwise, one can not approach God with a holy boldness and "in full assurance of faith," Heb. 10:22, and in substance say, as did Charles Finney, "Lord, thou knowest that thy servant is not in the habit of being denied his petition."

Further: there is a price that one must pay, as well as a qualification that one must possess, in order to engage in this most blessed and holy work. In fine, it will cost you much to become an intercessor and a hero of prayer and faith. Let us notice a few items of cost. One is an utter abandonment to the blessed Holy Spirit, placing our intellectual, emotional and volitional energies at his command; then, like David, having your heart fixed, you must obey him on every line regardless of the cost. When you really do this, do not be amazed at surprises, for they are as sure to come as the sunshine and the rain. Another is a separation between you and everything that hinders, and an honest turning away from everything that might in any way, any time, any where, interfere. Of course this leads us to the subject of self-denial and sacrifice, a thing that most of us have a tendency to avoid, as the custom of most folk is to follow the path of least resistance. Another is a patient waiting *on* the Lord and *for* the Lord, which in this day of high nervous strain and "a mile a minute" age, seems to be an almost lost art. And yet, it is still very important to wait on the Lord and for the Lord. A concluding item of cost appears in the actual suffering in body, soul and spirit, when one really travails in birth till sons and daughters are born into the family of God. One can not pass through such an experience without mental disturbance, soul agony and spirit anguish. How few really know, by actual experience, what it is to travail in birth, for others, till Christ is formed in the human spirit. Gal. 4:19. And yet, this is the God-ordained method, without which healthy, robust converts cannot be produced; for the divine command is as follows: "Be in pain and labor to bring forth, O daughter of Zion, like a woman in travail," Micah 4:10; with the promise attached that "As soon as Zion travailed, she brought forth her children." Isa. 66:8. Surely, there is divine wisdom in following the God-ordained method of operation, the process of building up his work, and the way of attaining the desired end.

One of the crying sins of this age among God's professed people is the sinfulness of prayerlessness. Samuel, a mighty prophet and judge in Israel, in that memorable address that he gave them, just as he was retiring from his office, as judge, said among other things: "God forbid that I should sin against the Lord in ceasing to pray for you." 1 Sam. 12:23. Prayerlessness in our Christian life is not only a sin against God, but also against our fellow-men. If this Bible teaches anything at all, it teaches that the hope of this poor, lost world, lies in the ministry of intercession, achieving faith and the preaching of the full gospel. Many scriptures could be given, but one must suffice. In the twenty-second chapter of Ezekiel we have a catalogue of the sins of Jerusalem, giving the general corruption of prophets, priests, princes and people, and then closing with this statement: "And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none. Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord God." Ezek. 22:30, 31.

According to the scripture given above, there can be no reasonable doubt that many souls are in hell today, just because some one failed to pray clear through and believe for them. You may affirm that you are not your brother's keeper, and that it is none of your affairs whether the people who cross your pathway are saved or lost; but do not forget that on one occasion Cain talked to the Lord in the same strain and was met with the divine answer, "The voice of thy brother's blood crieth unto me from the ground." Gen. 4:10.

Further: men who have accomplished the greatest things for God, souls and the church, have been men of mighty prayer. Moses was such a man. He prevailed with God in prayer, turned away his wrath and a nation was saved. Ex.

32:7-14; Psa. 106:23. Joshua and Caleb were men of prayer and faith. Numbers 14:5-9, 24. David, the poet king and sweet singer of Israel, prayed and gave thanks to God seven times a day. Psa. 119:164. Daniel, the Medo-Persian Prime Minister and prophetic seer, prayed three times a day. Daniel 6:10. Jesus set us the example by praying whole nights. The disciples prayed in "an upper room" with "one accord" for ten days before the ushering in of the Holy Spirit dispensation. See Acts 1:13, 14. Paul, the Apostle, prayed "night and day." 1 Thess. 3:10. Bishop Andrews prayed five hours a day on his knees. Charles Simeon prayed from four till eight in the morning. Wesley prayed two hours daily. John Fletcher, of whom John Wesley said that he was the holiest man he had ever met or expected to meet this side of heaven, in rising from his knees, would say "Do I meet you praying?" Arch-Bishop Lighton seemed to be in perpetual meditation. Bishop Kern began every morning before three o'clock. Asbury would rise at four o'clock and spend two hours in prayer. Samuel Rutherford rose at three o'clock and Joseph Allen at four. John Welsh would spend from eight to ten hours a day. His wife would find him on the ground weeping, and when she would complain and find fault with him, he would say: "O woman, I have the souls of three thousand to answer for, and I know not how it is with them." Payson wore hard wood boards into grooves where he knelt to pray. Marquis De Renty prayed for three hours, and when his servant called him he thought he had spent but half an hour. William Bramwell would spend as much as four hours at a time in prayer. Brainerd, that man mighty of God, who went as a missionary to the North American Indians on the Susquehanna river, prayed by the hour, and at times wrestled with God in prayer till his whole body was as wet as if it had been dipped in water. Sir Henry Harelock spent his first two hours in prayer. If the encampment was struck at six, then he would rise at four o'clock. Earl Carius would spend one and a half hours

in prayer, before conducting family worship. Nor did these men pray in vain, for the remarkable answers to prayer that they received, is ample proof that it pays to wait on the Lord.

There are hundreds of remarkable answers to prayer, yea, thousands that have been recorded and might be submitted here, if we knew of all of them and had space and time to give them. I call attention to two. A good many years ago, a Conference was in session in Mount Vernon, and Bishop James was the presiding officer. Bishop Bowman was also present. Bishop Simpson was dying at Pittsburgh. The news reached the Conference and it was decided that they should pray for the dying Bishop. Mr. Taylor, the great street preacher of California, led the prayer, and God gave him liberty, enlargement and illumination in his petition. When they arose from prayer, Bishop Bowman said to a brother: "Bishop Simpson will not die; I feel it." More than thirty preachers in that Conference had the same experience. When Bishop Bowman met Bishop Simpson several months later, Simpson told him that one afternoon when at the point of death the doctor left him alone for half an hour. When the doctor returned and saw the great change, he asked what they had done, and they said, "nothing." The attending physician said it was a miracle, but that he could not account for it. That half hour that Bishop Simpson was left alone, was the exact time that they were praying in Mount Vernon.

Rev. Charles Blanchard in his book "Getting Things From God," gives the following remarkable incident. He says: "I was a few weeks ago in the Eighth Avenue Mission in New York. On the platform by me sat a gentleman, to whom I was introduced, but whom I had never before seen. When the meeting had progressed for an hour or so, Miss Ray, the superintendent, called upon him for a testimony. He said: 'Friends, about two and a half or three years ago I was in the hospital in Philadelphia. I was an engineer on the Pennsylvania Lines, and though I had a praying wife, I had all my life

been a sinful man. At this time I was very ill. I became greatly wasted. I weighed less than one hundred pounds. Finally the doctor who was attending me said to my wife that I was dead, but she said: "No, he is not dead. He cannot be dead. I have prayed for him for twenty-seven years and God has promised me that he should be saved. Do you think God would let him die now after I have prayed twenty-seven years, and God has promised, and he is not saved?" "Well," the doctor replied, "I do not know about that, but I know that he is dead." And the screen was drawn around the cot, which in the hospital separates between the living and the dead.

"To satisfy my wife, other physicians were brought, one after another, until seven were about the cot, and each one of them as he came up and made the examination confirmed the testimony of all who had preceded. The seven doctors said that I was dead. Meanwhile my wife was kneeling by the side of my cot, insisting that I was not dead—that if I was dead God would bring me back, for he had promised her that I should be saved and I was not yet saved. By and by her knees began to pain her, kneeling on the hard hospital floor. She asked the nurse for a pillow and the nurse brought her a pillow upon which she kneeled. One hour, two hours, three hours passed. The screen still stood by the cot. I was lying there still, apparently dead. Four hours, five hours, six hours, seven hours, thirteen hours passed, and all this while my wife was kneeling by the cot-side, and when the people remonstrated and wished her to go away she said: "No, he has to be saved. God will bring him back if he is dead. He is not dead. He cannot die until he is saved."

"At the end of thirteen hours I opened my eyes, and she said: "What do you wish my dear?" And I said: "I wish to go home," and she said: "You shall go home." But when she proposed it, the doctors raised their hands in horror. They said: "Why, it will kill him. It will be suicide." She said:

"You have had your turn. You said he was dead already. I am going to take him home."

"I weigh now 246 pounds. I still run a fast train on the Pennsylvania Lines. I have been out to Minneapolis on a little vacation, telling men what Jesus can do, and I am glad to tell you what Jesus can do.'"

Let skeptics and modernists sneer and laugh, yet the Bible, observation and experience all agree that God still lives and hears and answers prayer. "God forbid that I should sin against the Lord, in ceasing to pray for you." 1 Sam. 12:23. Let us awake, shake ourselves from the dust of indifference, and arise and grapple in with Jehovah, asking him to make us wrestling Jacobs and prevailing Israels.

CHAPTER XI

REQUISITES FOR SPIRITUAL CONQUEST (Continued)

4th. The fourth requisite is an "achieving faith." Confessedly there are special difficulties that cluster about the subject of faith. These arise from the nature of the subject, the different meanings and arbitrary definitions that authors have given it, and the "varied aspects under which it is presented in the word of God," and yet it is a subject of vital importance and a law of tremendous import, Rom. 3:27; and observation and experience prove that in many quarters it is an article about as scarce as hen's teeth, and that too even among some who declare with stentorian voice and sharp pen that they possess about all that one can expect in this life.

Its importance is seen in the fact that we are justified by faith, Rom. 5:1; that we are sanctified by faith, Acts 26:18; that we live by faith, Rom. 1:17; that we walk by faith, 2 Cor. 5:7; that we stand by faith, 2 Cor. 1:24; that we fight by faith, 1 Tim. 6:12; that we are kept by faith, 1 Peter 1:5; that we overcome by faith, 1 John 5:4; and that we achieve by faith, Heb. 11:32-34.

The Bible speaks of "great faith," Matt. 15:28; "little faith," Matt. 14:31: and "weak faith" and "strong faith," Rom. 4:19, 20. Hence, there must be a *quantity* and *quality* element in it, as well as varying degrees that cluster about it. As a human and divine product, it must be capable of growth and development, and also of operation in the natural and spiritual realm; dealing both with natural things and eternal concerns. On the human side it must be the basis of the home, society, commerce and the government; while on the divine side it is not only the ordained method of salvation from all sin and the essential condition of communion with God, Heb. 11:6;

but it is the key that unlocks God's store house of plenty and releases him in terms of salvation, the healing of the physical man, and revival power, etc. The farmer, the day laborer, the merchant and the professional man who deposit their money in the bank; the gold smith who casts the precious ore into the furnace, and the mariner who relies on his compass, are each exercising the faith faculty common to all sane men; while the repentant sinner or the consecrated believer who ventures trust in the accepted word of God for the pardon of sins and the cleansing of the inner spirit-nature, or the precipitating of Pentecostal revivals, are each exercising the natural gift of faith, coupled with divine faith under the influence and direction of the Holy Spirit. Just as the sinner exercises the natural faith-faculty when he trusts the air he breathes, the water he drinks, the food he eats, the bed on which he sleeps, the ground on which he walks, the elevator on which he rides, and the automobile or train on which he travels; so the child of God is exercising Christian faith when he relies on the accepted word of God for things not seen as yet, "which things for the present, are objects, neither of the senses, intuitions, nor demonstrative proof." But why should any of us doubt our dear heavenly Father? Since God can not lie, Heb. 6:18, and we can and must believe or else be damned, Mark 16:16, it is preposterous, absurd and wicked to doubt him.

Again, just as faith is the basis of the home, society, commerce and the government, so faith itself must have a basis. And what is the basis of faith? Let us see. While it is a conceded fact that our perceptive faculties bring us in touch with the natural world and with our own souls; that with these we gather knowledge and truth from the fields of creation; that our reasoning powers enable us to "deduce one truth from another"; and that we learn from experience, observation, testimony, the Holy Spirit, the book of God and the works of truth, yet it can not be denied that part of our knowledge is derived from testimony. This testimony may be, either written or

oral. Our knowledge of the discoveries of science, the workings and the findings of invention, the productions of art, the output of the various trades and the accomplishments of the professions, are in a large measure, and in many instances, based on the testimony of others. Hence, when it comes to the question of the basis of faith, we feel safe in saying that testimony, for the most part, is the basis. It furnishes the basis not only for the more ordinary transactions of life, but also for spiritual matters and eternal concerns. John wrote with the pen of inspiration as follows: "If we receive the witness of men, the witness of God is greater; for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son." 1 John 5:9, 10. Hence, the basis of saving and "achieving faith" is the eternal, unchangeable word of God. God cannot lie, Titus 1:2; and the Scriptures can not be broken, John 10:35; hence, "Let God be true, but every man a liar." Rom. 3:4. Solid granite here.

Further: the classification of faith demands our attention. It may be divided under two heads, namely, universal faith (or the faith faculty common to all men) and Christian, or saving faith, Eph. 2:8, and achieving faith, Heb. 11:33-35. The second always includes the first, but the difference between the two is clear. The first is purely human, the second is the combination of the human with the divine. The first is an act of the mind, the second of the heart, "For with the heart man believeth unto righteousness." Rom. 10:10. The persuasion of the mind in the first, or universal faith, rests upon the testimony of the thing it does not see, whether it be visible or invisible; and the thing it does not see, is for the present an object, "neither of the senses, intuition, nor demonstrative proof"; while in the second, or Christian faith, which involves the surrender of the whole will to God and to the assistance of the Holy Spirit, up to the light that one has, the whole heart

or mind ventures to trust in the promise of God for the thing it does not see, "visible or invisible," which thing for the present is an object, "neither of the senses, the intuitions nor demonstrative proof."

Again, the scriptural meaning of faith in the New Testament embraces two things, namely, the truths of the gospel, Acts 6:7; Rom. 1:5; Gal. 1:23; 1 Tim. 3:9, and the individual act by which one lays hold of the truths of the gospel. The faith hook by which one seizes the truths of the glorious gospel embraces *acceptance* and *trust*; that is to say, that no one who refuses to accept the deity and the humanity of our Lord Jesus Christ, combined in one personality, and his intercession and universal atonement for a lost and ruined race, can trust for the saving of the soul, the supplying of every spiritual and temporal need, the salvation of the lost, and the outpouring of the Holy Spirit in old-time revivals. But when he does accept the truths of the gospel, relative to the deity, personality, intercession and atonement of Christ as the only Savior of mankind, then his trust is ready to act; and this act embraces the exercise of his faith-faculty, under the influence, direction and assistance of the blessed Holy Spirit, relative to things supernatural and divine. Why? Simply because his understanding has been convinced, his will has assented, and his heart-trust naturally follows. All glory and honor to our all-conquering Christ.

A most worthy example and beautiful illustration of the power of prevailing prayer and achieving faith are set forth in the parable of the unwilling friend. Luke 11:1-3. Christ was praying, and "when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples." Instead of deifying man and humanizing God, as is so prevalent nowa-days, he taught them that in all their praying they were to place God first and man second. Hence, the prayer begins with "Thy name," "Thy kingdom" and "Thy will" on the divine side; and "Give us," "Forgive us," "Lead us," and "Deliver us"

on the human. This clear and wholesome instruction is immediately followed by the parable of the unwilling friend who had a friend of his come to him at the midnight hour and ask for "three loaves," for a friend of the petitioner's who "in his journey" had come to him. The five outstanding items of interest set forth in the parable relative to prevailing prayer are the following: 1st. A keen realization of one's need. 2d. A heart full of divine love that took his friend, not only into his home, but into his heart. 3d. An humble confession of his inability to meet the demand as seen in the words, "I have nothing to set before him." It appears that he had sufficient for himself, but nothing for the other man. 4th. A strong faith that he could secure the "three loaves" from the friend to whom he was going. 5th. An importunity that would not take "No" for an answer. All these elements must enter into prevailing prayer and an "achieving faith." Without them you will never become a wrestling Jacob and a prevailing Israel.

The parable on the face of it appears to teach that God is unwilling to answer prayer and in getting things from him it looks as if he had to be forced to yield a point. But just the opposite is true. In this parable the Master is teaching us through the unwilling friend that we may expect to encounter difficulties and hindrances in our prayer life, but that a persevering importunity and an "achieving faith" will remove everything that men and devils can pile up against us. I say prayer and faith for achievement; for the man of the parable was not asking, seeking and knocking for himself, but for another.

As to the hindrances, it is worthy of note that they do not arise out of the love and power of God on the divine side, but they appear from human or diabolical sources. They arise and come either from ourselves, or from the devil, persons, things, objects and events outside of ourselves and beyond our control. As to ourselves, the hindrances arise from any spiritual, mental, moral or physical condition for which we are personally

responsible, and which we refuse to condemn by a mental act and put out of the way. Just as long as we refuse to put away from ourselves what God is willing to take away, so long there can be no successful prayer and faith for achievement. But as soon as they are removed, then the prayer of faith for anything that is within the will of God can be offered. I say, within the will of God, for I leave it to others to discuss the "law of faith" outside his will.

Again, unless the difficulties that arise in our natural and spiritual life are met and overcome, there can be no further progress on any line, spiritual or secular. But the parable makes it quite clear that they can be removed and overcome, and that we can get our prayers and faith through to the point where we touch God and release him on ourselves and others in terms of the needed blessing. And these hindrances to be met and prayed out of the way are blessings in disguise, for it is in meeting and overcoming them that we reach our highest attainment, both in the secular and religious world.

The Master clearly states that the man who went to his friend at the midnight hour received what he went for, not because he was his friend, but because of his "importunity." The Greek word for "importunity" in this passage is *anaidian* and means "shamelessness" as well as importunity. Hence, this man prayed the shameless prayer. In addition to this he manifested a determination to have an answer at any cost, and a perseverance that operates in the teeth of all resisting forces, human and diabolic, visible and invisible, and an *intensity* and *extensity* of desire that reaches the white-heat stage and spreads throughout the entire spirit-nature until every ounce of intellectual, emotional and volitional energy coupled with an achieving faith has been thrown into the petition, when lo, he breaks through the hindrance, conquers exceedingly, removes the last difficulty, and his friend arises and gives him "as many as he needeth."

If we are to grasp the full force of this remarkable parable, we must take it in connection with the truth it was intended to teach, and interpret it in the light of the operation of the law of prayer and the law of faith which Christ was illustrating. The teaching as set forth in verses 1-13 is on HOW to pray, WHAT to pray for, and the divine guarantee that God will answer. The HOW to pray appears in verses 2-4, the petitioner always recognizing God first as seen in the words "Thy name," "Thy kingdom," and "Thy will;" and then himself coming second as seen in the words "Give us," "Forgive us," "Lead us," "Deliver us;" the WHAT to pray for, namely, the thing that you need for yourself or for others, appears in verses 5-10; while the willingness of God to answer is set forth in verses 11-13.

The application of the parable relative to the law of prayer and the law of faith is seen in the fact that only the individual who asks, seeks, knocks and believes, as did the man of the parable, receives, finds and has the door of God's bounty open to him. And this is the law of the kingdom of grace that every one that asks, seeks, knocks and believes, as did the man of the parable, receives *exactly* what he asks and believes for, because the *quality* and *quantity* of the answer are "According to your faith be it unto you." Matt. 9:29. On the other hand, if, as in the case of Solomon, 2 Chron. 1:7-10 you received more than you asked for, it must be because that God out of the infinite resources and abundance of his supplies and the goodness and generosity of his loving heart throws in the extra for good measure. Luke 6:38. However, your prayer and faith must touch God for the thing desired, before he will be released on yourself or your subject in terms of the promised blessing. And this touching God and praying hinders out of the way often involves the element of time and calls for prolonged importunity. Here is an illustration to the point. A mother who had a wayward son, but did not know of his whereabouts, attended a campmeeting, and presented his case

to the saints five times in the public services of the first day, urging them to join in prayer with her that God would send him to the camp and save him before it closed. She kept this up five times a day for the ten days, always making the request in the public congregation, although she would have to stop the leader to do so. Between the services she was going about the camp asking the saints if they were praying for the boy, and reminding them that Jesus had said that if two agree on earth as touching any thing they shall ask, "it shall be done for them of my Father which is in heaven." Matt. 18:19. The camp became stirred over her perseverance, and many joined in prayer with her. Sunday night of the tenth day came, and still no answer. While some of the workers had to leave, including the evangelist, the rest of them decided that they dare not close the camp as planned, hence they continued. Again on Monday, at the ten-thirty service, that desperate mother was on her feet repeating her request, when suddenly the young man walked under the tent, rushed to the altar and prayed through gloriously. Did it pay that mother to hold on in prayer and faith till the answer came? Go thou and do likewise.

There are other important items relative to the subject of faith that demand our attention, and must not be overlooked. These have reference to the birth, growth and perfection of faith. How is faith born? By what method does it grow? And how can it be made perfect? These are all important questions that can and should be answered.

1st. How is faith born? Let us see. The good Book says: "So then faith cometh by hearing, and hearing by the word of God." Rom. 10:17. They tell us that there is a negative current in every drop of water, grain of sand, piece of iron, etc., and affirm that if you should bring the positive current in contact with the negative, you would produce an electric spark. Now when it comes to spiritual matters, we know that man's intelligence, reason, conscience and moral

nature constitute the negative current, while God's precious word is the positive current. Hence, the copulation of one's moral nature with God's word, which is "quick and powerful," Heb. 4:12, gives birth to faith. This is the beginning of real saving faith. It is the uniting of the human faith-faculty with the divine. Or to put it in other words, it is the uniting of the faith-faculty with "the faith of the Son of God," Gal. 2:20. This union takes place under the operation of the blessed Holy Spirit, who effects the union for the repentant sinner, as soon as he confesses, renounces and forsakes all his sins, with the understanding that he will never return to them again, 2 Cor. 6:17; for the fully consecrated believer, who by a mental act condemns carnality to die, and swears eternal allegiance to the Lord that he will be his forever, and for the Christian worker in his faith for achievement. When the union is made, it is easy to believe in each case that God does the work.

2d. But faith not only has a birth, it has a life history; and that history has to do with growth, development and achievement. It is a conceded fact that the use of any organ or member of the body, or faculty of the mind, strengthens and develops it; while the disuse weakens and wastes it. So it is with faith. If it is to grow it must be nourished, cultivated, cared for and given opportunity to work and to be tested. Its food is the word of God, hence it must be nourished by a careful, prayerful and daily study of the precious Book. Its breath is the atmosphere of prayer, hence take time to wait on the Lord and *for* the Lord. Fasting assists in its cultivation, and is not to be overlooked and neglected. See Matt. 17:21. It develops spiritual bone, muscle and flesh, by lifting weights, carrying loads, climbing hills, crossing valleys, bridging chasms, felling trees, blasting rock, digging tunnels, walking, running and even flying; hence, under the leadership of the Holy Spirit, you should undertake some real task for the advancement of the Redeemer's kingdom, and see how your child of

faith will pass, gradually from the adolescent stage to the young manhood type, and thence to middle life and on to mature age.

Further: but right at this point we call attention to a grievous error that must not be overlooked in the exercise of one's faith, namely a failure to distinguish between *faith* and *presumption*. A real living faith that exercises a robust belief and an unshaken confidence toward God and Christ, must be, and is founded upon the testimony of God's immutable, irremovable word; while presumption takes its premises as a base of action, in the absence of a positive promise, or proof from the book of God, and hence forms its judgment on probable grounds. One of the tricks of the devil is to push the unsuspecting soul over the cliff of presumption, by suggesting that if one has faith, such an one will undertake the spectacular, the unusual, the heroic, etc.; when the facts in the case are that real Christian faith never operates outside of the divinely appointed pathway, nor moves contrary to the divine schedule. Presumption is a stranger to, and unacquainted with the sweet will of God, operates outside of the divinely appointed pathway, and moves in direct opposition to the divine will and schedule. Hence, unless you have positive evidence that your unusual out-of-the-ordinary undertaking is wholly within the will of God, and that it lies within the divinely appointed pathway, beware lest Satan get an advantage over you, for you must not be ignorant of his devices. 2 Cor. 2:11.

3d. Passing from the birth and growth of faith, we come next to the perfecting of faith. The perfecting of one's faith is by no means a summer vacation, a joy ride, or a pink tea affair. While the birth of faith takes place by the union of the human and the divine, under the operation of the Holy Spirit, and calls for self denial, because it involves a surrender of the will to God and a genuine reliance on the assistance of the Holy Spirit, the perfecting of faith goes a step farther and involves one in *agony*, *suffering* and *anguish*. The Apostle James

in discussing the subject of faith and the process by which it is made perfect asks, "Was not Abraham our father justified by works, when he had offered Isaac, his son, upon the altar? seest thou how faith wrought with his works, and by works was faith made perfect?" James 2:21, 22. Just so, but certainly not without suffering on the part of the patriarch. Were not his faith and obedience put to a most extraordinary test? Adam Clarke in his commentary on this very Oriental scene mentioned by James, says that Bishop Warburton's observations of Gen. 22:2 are weighty and important, a part of which reads as follows: "Abraham desired earnestly to be let into the mystery of redemption: and God, to instruct him in the infinite extent of the Divine goodness to mankind, who spared not his own Son, but delivered him up for us all, let Abraham feel by experience what it was to lose a beloved son, the son born miraculously, as Jesus was miraculously born of a virgin." Page 138. If the quotation given above is true, then the position assumed that faith is made perfect by the things which we suffer, is proved, for James says that "by works," which must have cost the father of the faithful suffering, "was faith made perfect." To which may be added: "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Heb. 12:6.

Faith to be effective must be appropriate for the time and age in which one lives. The testimony, faith and test that obtained in the days of our Lord's ministry, clustered about the Christology of God. When the Apostle Paul came on the scene there was added to the above the question of the resurrection (which is the soul of the Christian religion), and the work of the Holy Spirit. Then came the question of the second Advent of Christ in his judicial administration, etc. Today the war rages over the deity of Christ, crimson salvation from all sin, the authenticity of the Scriptures, the work of the Holy Spirit, faith for achievement, the resurrection of the holy dead, the translation of the holy living, the general

resurrection, the judgment of the great white throne, the doctrine of an eternal hell and the final winding up of all things earthly. Hence, we must have, not only a faith that will hold us steady in these closing days of the Gentile age, when the whole social fabric is saturated with the virus of false systems of religion, but an "achieving faith" that will enable us to release God's energy in mighty tides of revival fire, power and glory, on churches, communities and mission fields at home and abroad.

But methinks I hear some one say, "Can it be done?" Well, the Bible, history, observation and experience prove it HAS been done. Many incidents could be cited in proof. Here is one. In 1835 Titus Coan reached the shores of Hawaii, and the people flocked to hear him tell the sweet story of the cross. Once he preached three times, before breakfast. In 1837 a revival broke out, and soon he was preaching to 15,000 people. They came and settled down to a two year's campmeeting. At any hour day or night a company of from 2,000 to 6,000 would rally at the ringing of the bell. People fell like men shot in battle, and often they would cry out: "The word of the Lord is cutting me to pieces." In one year 5,244 united with the church. Before leaving the island Brother Coan had received and baptized 11,960 people.

The incident given above, is certainly a marvelous example of the power of prevailing prayer and achieving faith, for Coan possessed both. Is God still able? Is he "the same yesterday and today, and forever" (Heb. 13:8)? He is, unless he has changed, but he says, "I am the Lord, I change not." Mal. 3:6. Then why do we see so little accomplished? I know of but one answer, and that is found in Christ's statement to Peter: "O thou of little faith, wherefore didst thou doubt?" Matt. 14:31. A closing illustration must suffice. They tell us that a bell in a glass cylinder connected with electric wires can be heard until the air is taken out; then the sound dies away. So faith is the spiritual atmosphere which conducts spiritual sound waves

and spiritual power to the soul of the one who prays, and the one for whom prayer is being offered. What the atmosphere is to the bell in the glass cylinder, *unbelief* is to the soul; for it forms a vacuum around the "inner spirit nature," so that no divine voice is heard, and no power is released. Again, faith like the atmosphere contains great possibilities, as is seen in the "radio phone." With this instrument a proper transmitter and receiver brings us news, beautiful music, voices, etc. This has its counterpart in the spiritual world. If you will wind your soul with the wires of loyal obedience to the will and command of God, place the adjuster of faith to the promises of God, and connect with the Holy Spirit, you will release God in terms of heavenly music, celestial fire, holy power and liquid glory on your own soul and the souls of those for whom you pray. Reader, are you holding God back with your unbelief? "Lord increase our faith." Luke 17:5.

CHAPTER XII

REQUISITES FOR SPIRITUAL CONQUEST (Continued)

5th. The fifth requisite for spiritual conquest is obedience. This like those which have preceded it is very essential. There is no dispensing with it, if victory is to perch on our banners. It is the opposite of disobedience. The two are antagonistic each to the other, and are such bitter enemies that both can not live in the same heart. When obedience comes in, disobedience goes out; and when disobedience enters, obedience must leave. Samuel asked Saul, Israel's first king, this pertinent question; "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord?" 1 Sam. 15:22.

God had sent the king against Amalek with the following instructions: "Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." 1 Sam. 15:3. Saul obeyed God in the going, but disobeyed him in the doing, as the following scripture states: "But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings and the lambs, and all that was good, and would not utterly destroy them: but everything that was vile and refuse, that they destroyed utterly." 1 Sam. 15:9.

The poor, deluded king tried to make himself believe, that while he had not followed the God-given instructions to the letter, yet since he had gone the way that God had commanded him, and had worked hard in destroying the "vile and refuse," and had Agag in his possession as a prisoner, that surely the Lord would overlook the other items in the instructions and the small discrepancies, and let the matter pass, rather than have a "row" or "fuss," and any unpleasant friction in the

work of the Lord. Hence, on his return from the field of battle, he came in under a full head of steam, elated over the wonderful success of the undertaking; and meeting Samuel, that old-time, battle-scarred warrior, he hails him with a "Blessed be thou of the Lord; I have performed the commandment of the Lord." 1 Samuel 15:13. But as usual, the testimony lacked the old-time ring, and was met with that embarrassing question: "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" 1 Samuel 15:14.

Of what avail is the giving to God of burnt offerings, sacrifice, money, toil and suffering to secure his favor, when "rebellion" which is "as the sin of witchcraft," and "stubbornness" which is "as iniquity and idolatry" remain in the human heart? "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." 1 Sam. 15:22, 23.

The question of man's obedience to the will and law of God depends upon several conditions. 1st. He must have a knowledge of God's law and its requirements. 2d. He must have an intense desire to obey the law and do right. 3d. He must have self-control and will power to unite with his desire and follow it up. 4th. All his motives must be actuated by divine love. 5th. He must do his work according to divine wisdom. 6th. He must work in harmony with the divine will. Each of these factors has its part to perform and its contribution to make in the producing, maintaining, developing and maturing of heart-loyalty and perfect heart-obedience to the known will and law of God. The carrying out of such a personal program requires time, separation, self-denial, self-control, self-conquest and perseverance; while the cost is much prayer, faith, arduous study, patient waiting and heroic effort.

The principle of obedience is internal, the act is external. The root of obedience is deep-seated within the inner spirit-nature; the tree, foliage, flowers and fruit are found in the

outward life. The fountain head of obedience is located in the human spirit; the rolling, sweeping river appears in the habits of thought, speech, will and conduct. Obedience is written on the fleshly tablets of the heart; fidelity is registered in the daily life. Just as faith is the basis of the home, society, commerce and good government, so respect and a proper regard for rules and order, and a willing compliance with and a ready obedience to the laws of nature, the righteous laws of man, and the holy laws of God, are the foundation stones, of true happiness, peace and prosperity. As testimony is the basis of faith, so faith is the basis of obedience, for the man who believes God will obey him. As faith is both universal and Christian, so real obedience is a compliance with the laws of God, and the righteous laws of man. As human faith is a persuasion of the mind, resting on the testimony of things not seen, visible or invisible, which things for the present are "objects neither of the senses, intuitions or demonstrative proof," and saving faith is an act, not only of the mind, but of the whole heart, resting on the accepted word of God, for the thing that one does not see, and which thing for the present is an "object neither of the senses, intuitions nor demonstrative proof," so real obedience rests on our faith in God and man. Just as faith embraces the idea of *acceptance* and *trust*, and calls for the exercise of man's faith-faculty, and saving faith is the exercise of one's natural gifts, under the influence and direction of the Holy Spirit, relative to things spiritual and divine; so obedience embraces the idea of a personal response to the wish or command of another, or the acquiescence to the operation of some natural or spiritual law, and the rendering of an acceptable service, which is sure to receive its reward, either here or in the hereafter. As faith persuades the understanding, secures the assent of the will, and causes the heart to trust, so obedience walks in the light of the understanding, unites with the decisions of the will, and operates with the faith of the individual.

Obedience in the Christian life calls for two things, namely, the giving of a command and the presentation of an opportunity. God's commands are found in his Book. They are either positive or negative. They tell us what we must do, and give ample instruction as to what we must not do. They are coupled with promises and loaded with blessings, if we obey; but they are charged with the lightnings of divine warnings and burdened with disaster and ruin, if we disobey. The opportunity, like Ezekiel's "wheel within a wheel," is enfolded within God's providence, which "is the playground of his fidelity." God not only gives us commands in his book, relative to our duty, both toward him and our fellow man; but through his Holy Spirit which dwelleth in us, he gives us inward promptings, relative to duty and obligation. Enfolded within his providence we find the outward flow and blending of circumstances that unite with the internal voice, which says: "This is the way, walk ye in it." Isa. 30:21. One of the marvels of the grace of God in a human soul and the beautiful things in the Christian life, is the conjunction of the two planets, the internal voice and the external providence. The danger on the human side is either to go too slow and thus miss the golden opportunity that the providence of God offers, or go too fast, and thus get ahead of the opportunity that the providence contains. Happy the individual who hears the inward voice, and beholds the outward providence, and heeds and works in perfect harmony with both.

Christ Jesus, the blessed Son of God, in his human nature, is the perfect model for men and angels, relative to obedience, not only the external act, but also as to the *time*, *place* and *spirit* of the act. Obedience to be perfect from God's view point, embraces the question of time, place and spirit. It is a conceded fact among full fledged, Christian believers, that Christ always did the right thing, at the right time and with the right spirit. Why? Simply because he followed the divinely appointed path, and moved according to the divine schedule,

having his thoughts, words and acts measured and timed by the divine will. This beautiful truth is set forth in the following scripture: "After these things Jesus walked in Galilee. . . . His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest. For there is no man that doeth anything in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world. For neither did his brethren believe in him. Then Jesus said unto them, My time is not yet come; but your time is always ready. . . . Go ye up unto this feast: I go not up yet unto this feast: for my time is not yet full come." John 7:1-8.

Jesus in his *divine nature* was the Christ of God, the Shiloh of prophecy, the Lily of the Valley, the Bright and Morning Star, the King of the Jews, the world's Redeemer, and the Lord of heaven and earth; but in his *human nature* he was the suffering servant of God, misunderstood, misrepresented and hated. His brethren reasoned that if he was the Messiah, as he claimed to be, then he should shew himself "to the world," go up to the feast at Jerusalem, put on a big program, do something spectacular, and thus impress the people of his kingship and right to rule, etc. Hence, they urged him to leave the quiet valleys and hill sides of Galilee and do something worthwhile. But the quiet, unassuming, humble servant of God told them that while their time was "always ready," because they were living on the low plain of the physical, and moving in the realm of the natural, his time had "not yet come;" and because he was living on the high spiritual plain, moving in the supernatural realm, following the God-given pathway, and keeping up with the divine schedule, he was having his habits of thought, speech, will and conduct, measured and timed by his Father's will. God's clock had not struck, and the time appointed for him in his Father's will had not arrived. Hence, he would patiently wait in his quiet retreat in the lovely hills of Galilee, till the time appointed of his Father,

as if he had "cycles of millenniums" in which to accomplish the redemption of a lost race; yet knowing all the time that God's sweet will and purpose were wrought out according to the divine pattern given him.

The scriptures make it quite clear that he is our example. He has set before us, not only the example of purity and suffering, 1 Peter 2:21, 22, but also that of obedience, as seen in the following scripture: "And he that sent me is with me; the Father hath not left me alone." Why? "For I do always those things that please him." John 8:29. "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered." Heb. 5:7, 8.

It is worthy of special note that our Lord in setting before his people the example of *perfect obedience*, which embraces the proper time, place and right spirit in the performance of the external act, involved Himself in suffering in the three departments of his personality, namely, the intellectual, the emotional and the volitional. And yet, it was absolutely necessary, for says the record he "learned obedience" (mark the strong language, please) "by the things which he suffered." Now since Jesus, our Lord and Master learned "obedience by the things which he suffered," and "The disciple is not above his Master, nor the servant above his lord," but "It is enough for the disciple that he be as his master, and the servant as his lord," Matt. 10:24, 25; therefore if we are to learn this secret of perfect obedience, or the doing of the right thing, at the right time and with the right spirit, we must "follow his steps: who did no sin, neither was guile found in his mouth." 1 Peter 2:21, 22. While suffering in the spiritual, the mental and the physical, is unpleasant and exhaustive, yet it is the royal road to victory and success. Just as our faith is made perfect through agony, so we learn perfect obedience through

the things which we suffer. "But the God of all grace who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you." 1 Peter 5:10.

Further: although Jesus learned "obedience by the things which he suffered," his sufferings were not caused by any fault or wrong doing of his own, but rather by the sin and wrong doing of others; for it is written, "All we like sheep have gone astray: we have turned every one to his own way: and the Lord hath laid on him the iniquity of us all." Isa. 53:6. Hence, the pathway of suffering that was trod by "the man of sorrows," lies wholly within the will of God. Barring the fact that oft times our sufferings are caused by our own fault or wrong doing, yet the fact remains that there is a pathway of suffering for us that lies wholly within the will of God, and which we must follow, if our obedience is to be made perfect. What saith the scriptures? "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." Phil. 3:10. "Wherefore let them that suffer according to the will of God commit the keeping of their souls, to him in well doing, as unto a faithful Creator." 1 Peter 4:19.

A sketch from the experience of Rev. J. H. Crowell will close this chapter. He was converted at the age of sixteen, and six months later shipped on a sailing vessel with a crew of twelve. Before leaving home he promised his mother to meet her three times a day at the throne of grace. His accustomed place was down in the lower part of the ship; and feeling that he must pray aloud, he made it a point to do so. This brought terrible persecution from the crew, who in order to make him cease his daily devotion to God would dance around him, throw wood upon him, bruise him and throw buckets of water upon him, but to no avail. They tied him to the mast and gave him thirty nine stripes which he will carry to his dying day. Still he prayed. Finally they tied a rope around his body and

threw him over board. He swam as best he could, but when he would take hold of the side of the ship, they would push him off again. At last his strength gave away, and he prayed God to forgive them, and then calling to the sailors he said: "Send my body to mother and tell her I died for Jesus." He then sank into the deep, but was pulled up on the deck, and after they had worked with him for some time he regained consciousness. Conviction seized those sailors, and before night two of them were saved. While they were down below praying with the young heroic soldier the rest heard them; and thinking they were still tormenting him, they called and told them to desist, that they had persecuted him long enough. Within one week every one on the vessel, including the captain, was blessedly saved. Shortly after this on account of an approaching storm, the vessel entered Provincetown Harbor, near Cape Cod, and other vessels gathered there to the number of nearly three hundred. The lad had been conducting religious services every Sunday, and while the vessels were lying at harbor, without letting him know, the captain sent word to all the other vessels, that at ten o'clock on his ship, there would be religious services; and that the boy would tell his experience, and how near he came being killed for Jesus' sake. While the boy was down below getting ready for the coming service, the people came filling the ship deck, the rigging, and every available place, and also sat in boats all around the vessel. On coming up to the ship's deck he saw what was before him. The crew formed a circle around him, and sang some gospel songs; the young soldier prayed, and then took for his text: "Except ye repent, ye shall all likewise perish." Luke 13:3. When he gave the invitation, the response for prayer came from every direction; the revival broke out, and about one hundred conversions took place that afternoon. Nor did the work stop, for, for weeks after this service, word kept coming to them from vessels in the harbor and out at sea of people getting saved. The ship on which this soldier of the Cross was, kept their colors at masthead, so as to distinguish them from the

other ships. What a living illustration of how the blessed Holy Spirit will work in and through the life of one who is fully surrendered to God, and who will *obey* him on every line, and prevail in his prayer life. May the Lord in mercy send us to our knees.

CHAPTER XIII

REQUISITES FOR SPIRITUAL CONQUEST (CONTINUED AND CONCLUDED)

6th. The sixth requisite necessary for spiritual conquest and conflict is a perfect-heart service. The man who prays under the anointing of the blessed Holy Spirit will believe; the man who believes for himself and others will obey God; while the man who really prays, believes and obeys his Lord will go forth and do "exploits" for the King. "But the people that do know their God shall be strong, and do exploits." Dan. 11:32. Joshua was such a man as the history of his life proves; and God requires no less of us than he did of our predecessors. Indeed, since our light is greater than their's, and our dispensation more glorious, our responsibilities have increased proportionately; "For unto whomsoever much is given, of him shall be much required." Luke 12:48.

Because of the fact that in many quarters much stress has been placed on salvation by works, which of course is the devil's "greased plank on which to slip you into hell," many who profess the "second blessing," properly so-called, have lain down on the job, and supposed that about all they needed to do was to go to the meeting house once a week, and when opportunity presented itself tell the people that they were saved, sanctified, satisfied, and running up the shining way; and then, like a turtle, close their shell and mouth, and let their own families, relatives and a lost world sweep on over the bosom of the river of death past the last lighthouse of salvation, and take their final plunge into the nethermost hell, without shedding a tear, sobbing a groan, or making any effort whatever to rescue them from the death that never dies. One of the crying sins of this apostate age is the *religious laziness* of the professed people of God. With no vision, no burden, no passion, no heart-break-

ing cry, with no back-bending effort to rescue the lost and dying who are being damned at lightning speed, we eat our three meals a day, sleep on soft beds, ride in our automobiles, sit at our fire sides, pamper our flesh, pity ourselves, and enjoy many of the conveniences of our time, while the devil sweeps the multitudes "into outer darkness" where "there shall be weeping and gnashing of teeth." Matt. 8:12. With this lifeless, fireless, powerless holiness, and so much loud profession, and so little doing among those who should know better, how pertinent is the following question asked by David: "And who then is willing to consecrate his service this day unto the Lord?" 1 Chron. 29:5.

Did you notice that word "willing"? and that additional statement, "consecrate his service this day unto the Lord"? Not tomorrow, but today; not part of your service, but "his service," which calls for all you know or ever will know, all you have or ever will have, and that for all time and to all eternity. For it is scriptural and self-evident, that a consecration which fails to lay down on God's altar, and to his disposal, every dollar of one's money, in cash and property, every moment of one's time, and every ounce of one's energy, to be used for the glory of God and the salvation of souls, is a bogus, a farce, and a "ridiculous or empty parade," which never draws celestial fire from Pentecostal skies. It is also scriptural and self-evident that the giving of one's self, energy, time, money and property, into the hands of God, to be used according to his direction and for his glory, is the crying need of the hour, among those who profess to be his followers. And it is such a consecration that must precede the perfect heart service for which I am pleading. Unless one's consecration reaches the limit of one's willingness to be and to do, the achieving power will be withheld, because the faith that releases God's energy on one's soul will be lacking. Hence, the consecration must be of such a character, that one is as willing to do, as to be, to

go as to stay; and to suffer as to rejoice, if this be the sweet will of God.

It is stated that when Garibaldi set out on the arduous task of redeeming Italy, his soldiers asked him "What are you going to give us for this?" He answered: "I do not know what else you will get; but I do know you will get hunger and cold and wounds and death. How do you like that?" After some time spent in thoughtfulness, they threw their hats into the air, and shouted: "We are your men; we are your men." It is reported that during Pizarro's "earlier attempts to conquer Peru," his men were about to desert him. Taking his sword he drew "a line on the ground from east to west." Facing his troops he pointed toward the south and said: "Friends, on that side are toil, hunger, nakedness, storm, battles and death. On this side are ease and pleasure. But on that side lies Peru and its riches. On this side is Panama with its poverty. Choose each man of you, as becomes a brave Castilian; for my part I go to the south." When he stepped across the line his men followed him.

If men of the world are willing to pour out their very lives for the acquisition of earthly possessions, how much more ought those of us who profess to be followers of the Christ, consecrate our all to God, for the purpose of knowing "him and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death" (Phil. 3:10). Such a consecration brings one, not only into the realm of purity, prayer, faith and obedience, but gives him a faith to release God-energy upon his own soul, and clothes him with invincible power for holy conquest and a perfect heart service. As touching this perfect heart service, there are a few more important things to be noticed.

1st. Such a service must be one of love. "For the love of Christ constraineth us." 2 Cor. 5:14. The happy possessor of said experience lives and moves in the ocean of divine love

and serves God, not from the duty standpoint (it is his duty), but from love out of a pure heart. This love never asks how much *must* I give, suffer and do, but how much *may* I give, suffer and do for my dear Savior and his cause?

2d. It is a service of humility. "Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews." Acts 20:19. No personal bombast here, and nothing of the spectacular appears. No tooting of horns, beating of drums, and giving out that he is some great one. Nothing flashy, giddy or gay; just a plain statement of facts, relative to an humble service, as rendered by the Apostle to the Gentiles.

3d. Such a service calls for faithfulness, both toward God and man. "And how I kept back nothing that was profitable unto you." "For I have not shunned to declare unto you all the counsel of God." Acts 20:20, 27. If, like the Apostle, we are to be "pure from the blood of all men," Acts 20:26, then we must be loyal to all the light and truth God has given us, and also in our dealing with deathless, blood-bought, judgment-bound and eternity-destined souls.

4th. This perfect heart service calls for a life of self-denial, sacrifice and suffering. "Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me." Acts 20: 19, 23. We dare not lie down on the job lest we have the blood of souls on our garments. We must pull, lift, groan, toil, fast and travail in soul, till the heavens open and pour out celestial fire, liquid glory, holy power and floods of divine light, and until many shall be swept to the plains of regeneration, and on up into holiness heights, and finally into the glory world. It can be done, it must be done, and by the grace of God, shall not we as ministers and lay members arise and do the job?

CHAPTER XIV

FURTHER OBSERVATIONS ON SUCCESS AND FAILURE IN SPIRITUAL CONQUEST AND CONFLICT

In our study thus far we have dealt with five qualifications for leadership, and six requisites for spiritual conquest and conflict. In this chapter and the succeeding one, I purpose to make additional observations on success and failure that I trust will prove helpful to the reader.

Newton L. Riddell in his "Psychology of Success and Human Nature Studies," in answering the question, "What constitutes success?" writes as follows: "If we are to see things alike, we must have the same viewpoint. Briefly, success is the accomplishment of anything attempted. But we must get a larger concept of the subject. We must measure success, first, from the viewpoint of the individual, and second, from his relation to society. We must measure success in the individual, not wholly by his objective achievements in the few years that belong to the earth-life, but in the light of the fact that the influence of his life extends far into the future. We must measure the success of the individual as related to humanity, not merely by his personal influence upon his family, his neighbors and his age, but in the light of heredity, race-evolution, and man's relation to God and eternity. We have lacked perspective in our view of success. Much that we have called success has really been failure. To do much work, and to accomplish little is not success. To pile up a fortune out of other people's earnings without producing any real wealth is not success. To acquire wealth or fame, or accomplish some great undertaking at the expense of health, conscience or character is not success. To win out in business or profession, yet neglect wife, and children, soul-growth, Christian living, or civic duties, is not success. How then

shall we measure success? By the honest work done; by the money earned or wealth produced; by the knowledge acquired, culture attained and character realized; by the joy experienced, and the happiness given to others; by the influence exerted, and the service rendered in harmony with the law of human progress." Pages 9, 10.

While the quotation given above answers the question of "What constitutes success?" only in a brief way, yet I think it is quite clear, and hence I refrain from comment, and pass on to some of the chief causes of failure in our spiritual conquest and conflict with the enemy of our souls and the forces of evil.

1st. Scattered effort. We can not succeed in our spiritual warfare individually, or collectively, unless we have a clear, well-defined objective, and centralize our prayers, faith and efforts, on the task assigned us. Joshua and ancient Israel succeeded in taking Canaan, the promised land, simply because they stood together as a solid phalanx, and with one accord pushed the battle to the very gate of the enemy. As it was with them, so it must be with us. If the electric current which enters this building is sufficient to sustain only a half dozen lights, and you connect it with a hundred, it is easy to see how dim each light would be. Why? Simply because you have scattered the current, and taken in more territory than it can sustain. It is sufficient for a half dozen lights, and will bring each up to the desired brilliancy, but to attach a hundred is to do so at the expense of the brightness required and desired. So in our spiritual warfare. We must centralize. It is only when the under-shepherd and the "little flock" meet the enemy in the open, stand together with "one heart" and "one soul," Acts 4:32, and gathering up the scattered fragments of love, prayer, faith, obedience and effort, etc., centralize them on their objective, namely, the salvation of souls, that they become irresistible and unconquerable.

2d. A superficial religious experience, and an inadequate knowledge of the plan of redemption, and how to advance and conserve the interests of the Redeemer's kingdom, spell defeat to those who engage in this "holy war." One of the sickening, disgusting and heart-breaking things to a deeply spiritual mind, is to see the lack of spiritual depth in so much of the revival work, so called, that is so prevalent in so many quarters. The shallow, superficial type is so pleasing and satisfactory to the self-centered, self-conceited and selfish carnal heart, that it has become exceedingly popular; but it will not stand the storms of this life, nor protect one from the fires of the coming judgment. The only power that it possesses over its subject is that it will freeze him to death in this life, and burn him in hell to all eternity. Beware of it!

Further: not only is a superficial religious experience one of the chief causes of failure in religious life, but an inadequate knowledge of the plan of redemption and how to propagate and conserve the interests of the Redeemer's kingdom, will work ruin in the individual life, and the life of the society thus affected. In 1 Chronicles the twelfth chapter, we have an account of the companies that came to David at Ziklag, and the armies that came to him at Hebron. Taking all these men together, their various characteristics are summed up in the following items: they were not of double heart; they had faces like lions, and were as swift as roes upon the mountains; they were mighty men of valour and expert in war; they were famous throughout the house of their fathers; they could keep rank, and they "were men that had understanding of the times, to know what Israel ought to do." No wonder that such men under the leadership of David should succeed. Give us men and women of like caliber and experience, and we too will succeed and go over the top for Jesus. Hallelujah!

3d. Divided interest is another cause of our defeat. Too many cooks spoil the broth; and too many irons in the fire make success difficult. Madam de Stael, whose fame as

lecturer and writer filled all Europe, was asked one day if she could perform on all these instruments (referring to her papers and musical instruments). She replied: "Oh yes. But that is nothing; most any one could do that; but the thing I am proud of, is, that I have sixteen trades, any one of which I could make a living at, if I wished." Probably she could have gotten along with less. However, when it comes to the question of personal salvation and soul-saving work, it must be: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:13, 14.

Having noticed some of the chief causes of failure in spiritual conquest and conflict, let us notice some additional things that one needs and must observe, if one is to succeed.

1st. One should be neat in his dress and address. Long, unkempt hair, animal soil on one's body, unclean, unpared finger nails, and soiled garments are not a very good or impressive advertisement for the gospel of the Son of God, or for one who professes to be morally and spiritually clean on the inside. While carnal pride is to be denounced and given no quarters whatever, yet carelessness in one's personal appearance and looks, is to be deplored, and is certainly without excuse, when water and soap are so cheap and plentiful. Reader, let us all keep clean in our bodies, as well as in our souls.

2d. One should use good, clean, wholesome language, both in private and public. The good Book says: "But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks." Eph. 5:3, 4.

Jesting, joking, smutty story telling, slang and all vulgar expressions belong to Egypt and the world, and should have no place among those who profess to be living in the Canaan of

perfect love. Second-hand swearing is as bad as first-hand, and should not be tolerated. Not only are we commanded to "swear not at all," Matt. 5:34, but we must not repeat the oaths of others, for it is written: "Let no corrupt communication proceed out of your mouth." Eph. 4:28. Such expressions as "you bet," "my goodness," "goodness gracious," "land sake," "for heaven sake," "I was tickled to death," "I thought I would die at his remarks," "I was scared stiff," and such like, are chaff, and as holy people, we need to be weaned away from them. "I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle while the wicked is before me." Psalms 39:1.

3d. One should be enthusiastic. He needs "intense eagerness," "ardor of mind," "fervent zeal," "intense interest, feeling, or emotion." And this is scriptural too, for the Apostle Paul wrote that "It is good to be zealously affected always in a good thing." Gal. 4:18. Since salvation from all sin is the best and biggest thing in the world, and the leading of souls to Christ results in the highest good to one's self and others, it becomes our imperative duty, as well as blood-bought privilege, to make soul saving the great objective of our life's work. It will pay bigger dividends here and hereafter, than anything that the sciences, arts, trades or professions, have to offer. These are not to be despised, nor rejected, but to be used as a means to an end. In fine, as God's holy people, we must make every thing we touch conducive to the carrying out of the great Commission, "Go ye into all the world, and preach the gospel to every creature." Mark 16:15.

4th. In the work of soul saving one needs "tact," which requires good judgment, self-control and a knowledge of human nature. No definite rule, that will work in every case, can be laid down; and yet, it is self-evident, that to win a soul for Jesus, you must first win his confidence. This may take time, patience, prayer, and much effort, but it is absolutely necessary. Unless you gain his confidence, he will

not believe what you tell him relative to things spiritual and divine, nor will he trust you to keep any promise that you might make him. But win his confidence, and then you are in a position to help him. To do this, approach him in a cautious way, avoiding debate and controversy. Better begin by showing an interest in the things that interest him, and if need be, give him a boost, show him a favor and help him lift his burden. Saturate all your doing with prayer, and trust God to help you. There is a way to his heart, and in time he should respond, if you are wise in your operation. "He that winneth souls is wise." Prov. 11:30.

5th. You will need diplomacy in dealing with souls, which avoids unnecessary antagonism. Do not argue, or strive, or enter into a heated debate. 2 Tim. 2:24-26.

6th. One must be sympathetic and responsive. Sin is a fact in human nature, a malady, and a tremendous reality. The souls you are dealing with are afflicted, diseased, hoodwinked and deceived by the devil. They are in the dark, out in the cold, wandering in the night and lost. Love them, weep over them, and spare no means to reach them.

7th. If you are to succeed in your own personal experience, and in soul saving work, you must be fearless, positive, aggressive, undaunted and persistent in your efforts. You will need the love of a Saint John, the boldness of a Daniel, the faith of a Paul, the energy of a Moses, the resolution of a Joshua, and the indefatigable energy of an Alexander the Great.

8th. You should embrace and improve every opportunity to serve others and do good. If you expect God's blessings upon your soul and ministry, then you must be willing to fill any place that divine providence may open to you.

9th. Throw all your intellectual, emotional and volitional energies into your work, for it is written: "Whatsoever thy

hand findeth to do, do it with thy might." Eccles. 9:10. They tell us that when Daniel Webster started for Boston to engage in the practice of law, he was informed that the legal profession was already crowded. He replied: "There is plenty of room at the top." The first case he got was a railroad litigation. He studied hard and wrestled with the problem for six months and received only a few dollars for his work, but he gained the needed knowledge through those months of strenuous effort, and later he took another case and received \$500 for his service. A like or similar reward awaits the Christian warrior who turns all his God-given energies into his task and uses them in harmony with the divine purposes; for honest toil is sure to be rewarded, and it always pays to do your best.

10th. Do your work honorably. Sir Walter Scott was taking a meal at a restaurant, and when he was pointed out as the great author, some one remarked: "What, that little fellow?" Upon hearing the remark he said:

"Were I so tall to reach the pole.
And in my hand the ocean span;
I must be measured by my soul,
The mind's the standard of the man."

11th. If you succeed in your God-given calling and work, you must close your ears to every voice, human and satanic, and shut your eyes to every attraction that would cause you to swerve a hair's breadth from your divinely appointed pathway, and prevent you from moving along that pathway according to the divine schedule. Classic mythology contains an illustration that is to the point in question. It tells us that after the destruction of Troy, Ulysses was making some extensive trips to sea, and that in sailing along the coast of Italy, he was compelled to pass by the musical and dread islands of the Sirens, the demi-gods of sweet song. It tells us that the Sirens sang so sweetly that those passing by the shore on their

mad rush to reach the Sirens would leave the ship and plunge into the waters and either perish in the waves or die on reaching the shore. To overcome this danger Ulysses stopped the ears of his sailors with wax, so they might not hear the singing; and then fastening himself to the mast he sailed past the shores with perfect safety. But Jason in his argonautic expeditions, when he passed by the same shores, took with him the famed Orpheus, whose music was so sweet, that even the trees bowed in admiration to him. When he passed the same shores, the sweet music of the Sirens floated out as it did when Ulysses passed, but it fell on listless ears, because they had on board a sweeter singer. The application is clear. As we sail on the Old Ship of Zion across life's turbulent sea, we must close our ears to every voice, that would call us from God and duty, tie ourselves with cords of faith and obedience to our God-given task, and carry aboard our ship our divine Orpheus, the Christ, whose singing is so sweet, and touch so tender, and voice so lovely and soothing, and personality so real, that the sirens' song of this world, with all its glitter and hue will have no attractions for us.

CHAPTER XV

FURTHER OBSERVATIONS ON SUCCESS AND FAILURE IN SPIRITUAL CONQUEST (CONTINUED AND CONCLUDED)

In our last chapter we studied three of the chief causes of failure in our spiritual conquest and conflict, and pointed out some necessary qualifications that we must possess and observe, if we succeed. In this one we shall study some errors to be avoided.

1st. Avoid that hurtful mode of thinking that you have learned all, either in natural or spiritual matters. To escape this snare you might occasionally take a wide survey of the vast and unlimited regions of learning. Then think of the many unanswered questions and difficulties that are to be found in that science, art, trade and profession of religious subjects in which you are the most proficient. Think too of the puzzling inquiries concerning vacuums, atoms, infinities, indivisibles and incommensurables. Read the vast treasures of the spiritual and worldly knowledge that some of the dead have possessed, and some of the living still enjoy, and then compare your storehouse with their's, and decide as to your greatness, and as to whether you have sufficient and good reasons to boast of what you know. It might be more commendable in you, if you would "let another man praise thee, and not thine own mouth, a stranger and not thine own lips." Prov. 27:2.

2d. Do not presume too much on your bright genius, ready wit or good traits. Even if your bent of mind and disposition are above the average, and your natural ability and

fitness are remarkable, and your mental powers are of a high order, yet "what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it" (1 Cor. 4:7)? While your genius, ready wit and good traits are all in your favor, and under God and the leading of the Holy Spirit may be used for the glory of God and the good of souls, yet the good Book says that the man who trusts in his own heart is a fool. How appropriate the words of Jesus, "For without me ye can do nothing." John 15:5.

3d. Beware of thinking that laborious reading can make you truly wise. While you must exercise a careful guard over your mental current, and keep it free from trashy literature, yet the best of reading will not suffice, unless you assimilate and digest what you read. Did you say that that book or library was yours? I answer, "It is not yours in the strictest sense of the word, until you have made it yours by assimilation and digestion." Only that part that has been assimilated and mentally digested and become a part of your inner self is yours. The rest is still in the book and in the library. It is not the amount of food that you eat, that sustains your physical life, but the amount that you assimilate and digest. The same holds true in your mental life. The superficial reading of the scriptures, or the careless perusal of a religious book, paper, magazine, tract, etc., is not conducive to true wisdom, or deep piety, or intense spirituality. Read slowly, carefully, prayerfully and thoughtfully, if you expect the best and most from your effort. Give it time to percolate, soak in, etc.

4th. Beware of thinking that a life of learning and spiritual conquest and conflict is a life of ease. The temptation is to seek the end without the means, and the tendency is to follow the path of least resistance, which always makes men and rivers crooked. Both of these subtle forces must be avoided. Self-conquest, perseverance and promotion imply toil and heroic effort, and only those who pay the price receive the coveted prize. The poet had it right when he wrote,

"The heights by great men reached and kept,
Were not attained by sudden flight;
But they while their companions slept,
Were toiling upward in the night."

A few illustrations of conquest, perseverance and promotion are here subjoined. When Napoleon wished to plant his imperial flag in Spain, he was told that the mountains were between the sunny slopes of France and Madrid. To this he replied: "There are no mountains." It is said that after Cæsar had conquered the fiery Gauls, he laid his plans for the conquest of Britain. While to the ordinary man there were seemingly unsurmountable difficulties in the form of mountains, swamps, seas, etc., yet to this man there were none, for he said: "There are no mountains to scale, no swamps to wade, no seas to sail." History affirms that Alexander the Great swept every thing before him, because he believed it was possible to tramp across the nations of the earth as a mighty victor. At the age of thirty years, after all nations had paid tribute to his kingdom, it is said that he sat down and wept, because there were no more nations to subdue. Demosthenes, "the stammerer and ill postured," by heroic effort, became the silver-tongued orator of the eloquence of ancient Greece. They tell us that Shakespeare held horses, when a lad, at the entrance of a London theatre, but finally through persistent effort he became the immortal dramatist. It is claimed that Pitt headed the English Parliament at the age of twenty-four. Napoleon was only thirty years of age when he made Europe tremble at the foot fall of his mighty army. Cicero at the age of twenty-five was the greatest orator of antiquity. Ruskin, so they tell us, was only twenty-four when he wrote "Modern Painters." Moses and Joshua led Israel out of Egypt and established "the holy seed" in "the holy land," because they trusted and obeyed God and believed it could be done. Milton, the blind man, "visualized the eternal scenes of Paradise Lost," because he was not afraid of hard work, and be-

lieved that he could and would succeed. Luther, the great reformer, believes and obeys God; frees the church, bound by centuries of ecclesiastical bondage, and restores the long lost doctrine of justification by faith in the Christ of God. John and Charles Wesley, heroes of faith and prayer, shine like the sun in the spiritual sky, and restore the glorious doctrine of entire sanctification by faith in the finished atonement of Christ. Knox, by prayer and achieving faith, shakes Scotland until bloody, Queen Mary cries out that she fears his prayers more than all the armies of Europe. Whitefield at the age of twenty two was one of the world's greatest preachers. But why go on? Surely history, both sacred and secular, furnishes ample proof that learning and spiritual conquest require toil, hardship and heroic effort. But it pays.

5th. Beware of hovering on the surface of things and taking up with mere appearances. Satan is skilled in making the false look like the true, the sham like the real and the bogus like the genuine. Surface work in religion and profession without possession are two of his hellish devices. For the malady of sin he suggests the educational cure, the place cure, the position cure, the church-joining cure, the keeping of rites, ceremonies and ordinances, the fraternal remedy, and the works and penance cure. Any one or all of these are offered in lieu of the blood of Christ that "cleanseth from all sin." 1 John 1:7. Hence, one must be constantly on his guard, "Lest," as the Apostle says, "Satan should get an advantage of us: for we are not ignorant of his devices." 2 Cor. 2:11.

6th. You must guard yourself against a dogmatic spirit. While you are to be correct in your theology and biblical in your positions, and in humility and meekness are expected to be positive in your preaching and teaching, yet you must beware of an arrogant, imperious, dictatorial spirit. Such a spirit is to be deplored, because it stops the ear and shuts up the mind from further development; it leads to arrogance, and

gives one airs in conversation "too assuming," and in the end it makes one censorious.

7th. Be ready to retract any mistake and confess any error. Murphy is reported to have said: "The three hardest words to pronounce in the English language are, 'I was wrong;' and the next three hardest to pronounce are, 'You were right.'" Of course it hurts to confess and admit that you were in the wrong, and ask for forgiveness, but it is the only wise, safe and scriptural way to pursue. What says the Book? "Confess your faults one to another, and pray one for another that ye may be healed." James 5:16.

8th. Avoid breaking your engagements, whether of a secular or spiritual nature. God's cause and your good name are at stake, hence you cannot afford to break faith with the other party. It is a sad and grievous error for a pastor to break faith with his and God's people, and accept a call from some other congregation, because he is offered more money; or for an evangelist to cancel an engagement with a small congregation and go elsewhere in hope of bigger pay. And it is equally wrong for the church to break faith with the pastor who is clean in his life and preaching, and force him to resign; or cancel an engagement with a clean, clear-cut evangelist, or singer or called worker. Each of these have their individual rights which should be respected by all parties concerned.

9th. Refuse to be a party to a faction. The Diotrepheses are not all dead, and those who stir up strife and cause division are not extinct. John says: "I wrote unto the church; but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore, if I come I will remember his deeds which he doeth, prating against us with malicious words; and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church." 3 John 1:9, 10.

One of the seven things that God hates, and that he declares is an abomination to him, is the individual that "soweth discord among brethren." Prov. 6:19. If there is a sight that is enough to turn heaven into mourning, were such a thing possible, and hell into a jubilee, it is to see one of these chronic kickers and church grumblers, or human buzzards, spending their time in idleness "wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not." 1 Tim. 5:13. These human buzzards are not only "tattlers" and "busybodies," but peddlers of gossip, repeating everything they hear, exaggerating every report, and talking against the pastor and evangelist, and that too right in the face of that blazing scripture, "Touch not mine anointed, and do my prophets no harm." 1 Chron. 16:22.

10th. Steer clear of undue familiarity with the opposite sex. Here is a dangerous and treacherous rock on which many a noble soul has been wrecked. Job said: "I made a covenant with mine eyes; why then should I look on a maid?" Job 31:1. The New Testament warning is, "Flee also from youthful lusts," 2 Tim. 2:22; and "abstain from all appearance of evil." 1 Thess. 5:22. To play with fire is to be burned. A hint to the wise is sufficient.

11th. Avoid prying into the private family affairs and business life of others. As a rule, no man will thank you for coming into his home and telling him how to manage his business and domestic concerns, and his wife will hardly appreciate your telling her in what corner of the room for her to place her bed or how to manage her household duties. As to the training of their children and the best method of instruction, you will save yourself trouble and possible embarrassment if you are not free with your tongue, and wait till you are asked for your advice.

12th. Adjusting yourself to your surroundings when you are in the homes of others, and keeping a sweet, cheery dis-

position, and making the best of your environment, will add weight to your preaching or testimony in the public gathering.

13th. Beware of accepting a call to hold a revival meeting, or leading the singing, etc., and agreeing to be satisfied with free-will offerings for your services, and then abusing the people because they fail to give you as much as you think they should. A "little" of such conduct will be a fly in the ointment sending "forth a stinking savour." Eccles. 10:1.

Jesus said: "Go ye also into the vineyard, and whatsoever is right I will give you." Matt. 20:4. If you receive but a small compensation for your work, may it not be due (at least in some cases) to the fact that the pay was about equal to the service rendered?

14th. Beware of looking at your surroundings, environment, etc., instead of "Looking unto Jesus the author and finisher of our faith." Heb. 12:2. Remember that Peter did not begin to sink until he looked away from Jesus and fixed his eyes on the rolling billows at his feet. Matt. 14:30. You can not sink or go down in your religious experience as long as you keep your eye of faith on him. Said the prophet: "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee." Isa. 26:3. "For we walk by faith, not by sight." 2 Cor. 5:7.

15th. Avoid exaggeration. All extravagant statements that go beyond truth or reason, and all untruthful representations that are misleading, should be avoided. It is a serious error to suppose that a plain, concise, definite statement of a truth or fact is not sufficient, but that exaggeration is really necessary to add weight to one's utterances. But the very reverse is true. History, observation, experience and the Bible, prove that correctness and accuracy in one's statements are all that is necessary to give weight to truth, and that such a course is, by far, the best policy to pursue. How displeasing it must be to God, and grieving to the Holy Spirit, and injurious to one's

character, to fall into this hateful degrading habit of exaggeration and misrepresentation! It appears in inflated reports of religious conferences, assemblies, conventions, preachers' meetings, young people's gatherings, revivals, etc. It strives to "tabulate spiritual results," and leads to the worship of the "statistical god." It describes pastors, evangelists, singers, teachers, educators, college presidents, and religious leaders in comparative and even superlative degrees, and tempts, if it does not lead, to man worship. Not infrequently it deceives the public, for when the advertised singer arrives, and the silver-tongued orator appears, both are quite ordinary, the people are disappointed and the Spirit of God is grieved. Those who are given to exaggeration seem to have no compunctions of conscience in reporting as seekers and finders in the revival meeting, all the members of the church who come to the altar for a new touch of fire upon their souls, or for spiritual help and counsel in some hard place through which they are passing; nor do they scruple to swell the report by counting each individual twice, if he has professed both works of grace. Some even go so far as to call the parishioner over the phone, and after a short conversation report this as a pastoral call. My dear brethren in the ministry, when will we be done with such exaggeration? While we are to "esteem other better than" ourselves, Philippians 2:3, and those who labor among us and admonish us are to be esteemed "very highly in love for their work's sake" (1 Thess. 5:13), yet to boost a pastor, or evangelist, or a singer beyond what they really are, or knowingly to inflate reports from a church meeting, a district, an assembly, a conference, or a convention, etc., is down-right lying, and belongs to the people of this world, and not to the blood-washed and holy people. Jesus said: "But let your communication be, yea, yea; nay, nay; for whatsoever is more than these cometh of evil." Matt. 5:37. "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be

justified, and by thy words thou shalt be condemned." Matt. 12:36, 37.

16th. Beware of prodigality in the expenditure of spiritual and moral wealth, and in the use of mental and physical vigor. While it is scripturally true that God does not throw himself away on any one, nor lend his assistance, without any time limit, to those who purposely abuse his mercy, and refuse to use his grace for his glory, their own good and the salvation of those about them, yet, it is equally true that he does expect us after we have been made holy, and supplied with sufficient, daily grace to keep us holy, to turn the remainder of the God-energy he bestows upon us into those divinely-appointed channels that are conducive to the propagation and conserving of the interests of the Redeemer's kingdom. To do this there must be a proper adjustment to the laws of God in nature and grace, and a judicious expenditure of our intellectual, emotional, volitional, moral and physical energies; else we may go into spiritual bankruptcy and moral insolvency. History, observation and experience attest the fact that oft times the preacher, the singers and the workers have allowed their zeal to run away with their knowledge, and plunge them into an extravagant expenditure of their spiritual, mental and physical vigor in the early stage of the camp meeting, or local revival effort, and so exhaust their supply and reserve force before the white heat of the battle was reached, that when it did come on they, like David's "two hundred," were left behind, because they "were so faint they could not go over," 1 Sam. 30:9, 10; or else were greatly handicapped for want of strength to push the battle to the very gate of the enemy. Better be a little moderate in the beginning, and conserve your strength, and, like the tortoise, gradually increase in heat, intensity and speed, than like the hare, run wild and use the greater part of your ammunition in the earlier skirmishes, be left behind in the race, and have little strength to serve you, when you and the cause of God need it most. You can't do better than to

remember and practice what Jesus said: "Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves." Matt. 10:16.

17th. Avoid falling into that hurtful temper of mind and mode of soul of being too easily satisfied. Many fail at this point, and return from the battle field defeated, when, if they had persevered and held on, they could have returned with flying colors and sailing banners. God has said: "I will pour water upon him that is thirsty; and floods upon the dry ground." Isa. 44:3. How often we are satisfied with a light sprinkle of God's blessing, when he planned to give us a shower, with a shower, when the Lord expected to give us a deluge, with a flood, when the heavenly Father arranged for floods, with a tremor of his power, when he was waiting for our faith to release himself on the community in terms of a moral earthquake, a religious hurricane and a spiritual cyclone. We are satisfied with a few cooled-off professed holiness people getting a new touch of fire on their souls, a few backsliders reclaimed, having a goodly number of "repeaters" at the altar during the meeting; and then reporting the number of seekers "Counting them as they came," when God had planned on giving us a deep, genuine, sin-killing, hell-confounding revival, that would have moved three worlds, honored the blood of Jesus, been worthy of the name Pentecost, and actually measured up to the high water mark of our dispensational privileges. Yes, we are too easily satisfied. Shallow plowing and sowing "among thorns," instead of putting the gospel plow into the beam, and breaking up the "fallow ground" of the human heart with the plowshare of divine truth, Jer. 4:3; Hosea 10:12, is one of our dangers, and is certain to produce a lifeless, spineless, sapless type of professors that will become a *clog* in the wheels of Zion, rather than a steel *cog*. It is a mistake of the first magnitude, to introduce into our religious assemblies, the ditties, warbles, trills, murmuring sounds and light, frivolous, rag-time music, in lieu of that type which is freighted with gospel

truth, blazes with gospel light, is pure in sacred sentiment and profound in religious thought. The former is a curse, and never will produce deep piety and intense spirituality; but the latter is a glorious asset to all our religious services. A whoop and a hurrah; the relating of funny stories for the purpose of getting the seeker to smile and look cheery; and the rail-roading through of deathless, blood-bought, judgment-bound and eternity-destined souls, and urging them to make a profession of salvation when they are still "in the gall of bitterness, and in the bond of iniquity," Acts 8:23, is displeasing to God, a grief to the Holy Spirit, an insult to Jesus, a burlesque on the clean gospel, and in the end its propagators and supporters may find themselves guilty of soul-murder.

Further: the hurrying of members into a clean, holy society, before they have given ample proof of a genuine, blue-sky regeneration, and familiarize themselves with the doctrine, teachings, discipline and polity for which your organization stands, and assured you that they are with you, heart and soul, is not only a grievous error and a sad mistake, but sooner or later it means to overwhelm your local congregation with a world-catering, man-fearing and God-dishonoring company, and in the end the church that was once known as a spiritual force in the community, and a soul-saving institution, will have gone into cold storage, and become a stench in the face of the Almighty. "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Rev. 3:16.

PART II

CONQUEST, CONFLICT AND VICTORY

CHAPTER XVI

GOD'S COMMAND AND PROMISE. Joshua 1:1-10

God's movements are always orderly and in harmony and keeping with his own program. His clock has struck and his time has come for "the holy seed" to "Arise, go over this Jordan, thou and all this people, into the land which I do give them, even to the children of Israel." Verse 2.

Scholars tell us that the command given to Joshua, "arise, go over this Jordan," etc., was 430 years after the command given to Abraham to go to Canaan, and the covenant that God made with him that his seed should possess the "holy land." The command given to Abraham, "Get thee out of thy country, and from thy kindred," etc., is recorded in Genesis, 12th chapter, while God's covenant made with that illustrious patriarch is mentioned in Genesis 15th, 17th and 22d chapters. In Ex. 12:40 we are told that the children of Israel dwelt in Egypt 430 years, while the Apostle Paul in Gal. 3:17 records the time from the promise made to Abraham to the giving of the law, which followed soon after their coming out of Egypt as 430 years. Here is a seemingly flat contradiction.

The extreme difficulty clusters about Ex. 12:40, which in our King James version reads as follows: "Now the sojourning of the children of Israel who dwelt in Egypt was four hundred and thirty years." Adam Clarke in quoting from Dr. Kennicott calls attention to the fact that "The *Samaritan Pentateuch*, in all its manuscripts and printed copies, reads the place thus: 'Now the sojourning of the children of Israel, and of their fathers, which they sojourned in the land of Canaan, and in the land of Egypt, was four hundred and thirty years.'" Thus the words "and of their fathers" and "in the land of Canaan" are preserved, and harmonize the passage with Paul's

statement in Gal. 3:17. Clarke also calls attention to an additional fact, namely, "The Alexandrian copy of the Septuagint has the same reading as that in the Samaritan," and closes by saying: "That these three witnesses have the truth, the chronology itself proves: for from Abraham's entry into Canaan to the birth of Isaac was 25 years, Gen. 12:4; 17:1-21; Isaac was 60 years old at the birth of Jacob, Gen. 25:26; and Jacob was 130 at his going down into Egypt, Gen. 47:9; which three sums make 215 years. And then Jacob and his children having continued in Egypt 215 years more, the whole sum of 430 years is regularly completed. See *Kennicott's Dissertation on the Hebrew text.*"

The opening words of the book of Joshua show it to be a continuation of the Pentateuch, and "intimately connected with the narrative in the last chapter of Deuteronomy;" while the time referred to here, "must have been at the conclusion of the thirty days in which they mourned for Moses."—Adam Clarke.

In the command and promise given to Joshua, we find no less than eight items of special interest, four relating to the command and four referring to the promise. To these we now call attention.

1st. "Arise, go," etc. Verse 2. As if God had said to Joshua: "The time has come for a forward movement. The days of weeping for the dead have ended. Your predecessor has crossed over to the 'more excellent glory.' Cease your weeping, dry your tears, gird your loins and move forward toward the promised goal."

As it was with Joshua and Ancient Israel so it must be with us. It is high time for us to be done with this going in circles and beating the air; this constant repetition of the same prayers, sermons, testimonies, exhortations and songs; this camping on the same ground and occupying the same territory in personal experience and soul-saving work from one

end of the year to the other, and being satisfied with present accomplishments. We must enlarge, expand and develop. And yet in all our undertakings to propagate and conserve the work that God has given us to do, there are two extremes to be avoided. One is to undertake too much, the other is to plan too little. In the overcoming of the enemy, the acquisition of new territory, the organization of new churches and the establishing of the work of God, a wise, sane, well-balanced leadership will carefully weigh the people who are coming in among them, rather than count noses, and value *quality* more than *quantity*. A slow, steady, gradual advance is preferable to sudden "starts," "spurts" and "upheavals" that soon return to their former level.

2d. He was to be strong and very courageous. Verses 6, 7, 9. Egypt with its slavery and suffering, and the wilderness with its failure, reverses and losses were behind them; while Canaan with its unconquered territory, its abundant riches, undeveloped resources and new experiences lay before them. The past, so far as living it over again, is to be forgotten, the future is to be faced. The past is known by a bitter and sad experience, the future is veiled. However, the camp must be broken up, because the hour for decisive action has arrived. Since Joshua is the recognized leader for the task assigned them, he is the one to hear God's voice, receive his message, adopt his plan and point out the divine path for the people to follow. But this requires spiritual strength and moral courage, hence he is commanded to be "strong and very courageous." The *Septuagint*, *Ischue oun, koi andrizou sphodra* of verse 7 is rendered, "Be strong therefore, and play the man to the uttermost." Clarke. In verse 9 he is instructed thus: "Be not afraid, neither be thou dismayed." Hence, the fear of faces, failure, persecution, opposition, poverty, sickness, death and the judgment, are to have no place in the divine program, and no part or lot in the nature, life, purpose and effort of the Lord's servant. He is to "play the man to the uttermost," and his

subsequent history is ample proof that he did not disappoint his Maker, nor fail to carry out the wishes of his heavenly Father. Oh for an army of fire-baptized, pure-hearted and level-headed souls who are qualified to wage war on the devil and his kingdom, and carry the "glad tidings" of full salvation to earth's teeming millions. The time is short, and what we do must be done quickly.

3d. He was to study "this book of the law" and to "meditate therein day and night." Verse 8. "This book of the law" contained all those precepts by which their lives were to be governed, and while there was a copy of it laid up in the sanctuary, yet Joshua must have a copy of it for himself, that he may know the plan, purpose and will of God relative to his own conduct and duty and the whole congregation over which he has been placed. Now if we are to be right in our daily lives then we must study God's book, see 2 Tim. 2:15, and be governed accordingly. This book shows us clearly when we are in wrong relations with God and our fellowman, and makes plain the divine method by which we may be brought into right relations with both.

A careful, prayerful study of the book of God will give us a spiritual equilibrium relative to the doctrine of creation, the fall of man into sin, redemption, conviction, repentance, restitution, justification and internal regeneration by faith, entire sanctification by the baptism with the Holy Spirit, the witness of the Spirit to both works of grace, holy living, the second coming of our Lord, resurrection, translation, heaven, hell, the millennium, the new heaven, the new earth, and the final restoration of all things. All these momentous themes are found within its sacred pages. But we must pray, study and dig, if we come to know them. Oh for a deeper interest in the word of God! Surely the dark-skinned people of Africa put us to shame in their thirst for the scriptures as the following incident shows: "Twelve children, belonging to a village in southeast Africa, walked over twenty miles to find a mis-

sionary, and then worked hard at the mission, carrying loads of sand upon their head to pay for a copy apiece of the New Testament. The Testament at that time was not fully translated into their language, and would not be printed for at least a year, but they wanted their names on the list for copies though it was the waiting list."

4th. One more item is contained in the command, namely, "That thou mayest observe to do according to all that is written therein." Verse 8. According to the instruction stated above, Joshua is to study the "book of the law" that he may know what to do, and once he knows, then he is to "observe to do according to all that is written therein." His instructions are, "turn not from it to the right hand or to the left" Verse 7. Perfect obedience in every detail, at every point and on every line is required, and nothing short of this will do. God hath spoken, and let not man, the creature of a moment, darken "counsel by words without knowledge." Job 38:2.

In closing this chapter, I call attention to the fact that the Book of God teaches doctrine, experience, practice and discipline. Wesley wisely observes: "The Methodists must take heed to their doctrine, their experience, their practice and their discipline. If they attend to their doctrine only, they will make the people Antinomians; if to the experimental part only they will make them enthusiasts; if to the practice only, they will make them Pharisees; and if they do not attend to their discipline, they will be like persons who bestow much pains in the cultivation of their garden, and put no fence around it to save it from the wild beasts of the forest." Readers, let us stick to the Book and its teachings.

CHAPTER XVII

GOD'S COMMAND AND PROMISE (CONTINUED AND CONCLUDED)

Joshua 1:1-10

In our last chapter we dealt with the four items contained in God's command to Joshua. Coupled with the command is his promise, for our own God does not command without a reason, nor require obedience without a promised blessing. Our spiritual conquest and conflict is not all battle with no victory, nor is it all toil and hardship with no joy. It is not a one-sided affair. It is not all bone, neither is it all meat. If there are dark tunnels, there will be open valleys. If there are deep chasms, there will be bridged rivers. If there are dark, heavy, lowering clouds, there will be sunshine after rain. If there are deep wounds, there will be glorious healings. If there are wrong reckonings, there will be revised estimates. If there are heavy burdens to bear, there will be underneath, the everlasting arms. If there are foes today, there will be friends tomorrow. If the doors close here, they will open yonder. If reverses come today, we may seek for the cause, learn our lesson, remove the difficulty, and be victors the next time. In fine, "If God be for us, who can be against us?" Rom. 8:31.

Just as there were four items in the command to Joshua, so there are four items of interest in the promised blessing. Let us see.

1st. "God's prime minister" is assured of the continued divine presence: "As I was with Moses, so I will be with thee; I will not fail thee, nor forsake thee. . . . Be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest." Verses 5, 9. Such a promise, "As I was with Moses," etc., meant much to Joshua; for he knew how

"The Lord dried up the water of the Red Sea" for them, and he was an eyewitness to the marvelous displays of divine power that had wrought in behalf of the Lord's people in the days gone by. The "pillar of cloud by day," that was a guide and a protection to them from the burning sun of the wilderness, and "the pillar of fire by night," which served, not only as a guide, but as a light and defense from wild beasts and reptiles, etc., had lead them all the way; while the blessings couched in the following scripture had been their's to enjoy: "Thou gavest also thy good spirit to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their thirst. Yea, forty years didst thou sustain them in the wilderness, so that they lacked nothing; their clothes waxed not old, and their feet swelled not." Neh. 9:20, 21. What a miracle of divine favor.

Again, "As I was with Moses, so I will be with thee," was a reminder to "God's prime minister" of another victory that had been won in the past history of Israel. It brought into his mental current the fact that while Aaron and Hur held up the hands of Moses, he himself led Israel against the powerful Amalekites in the first battle they fought, after they came out of Egypt, and won a glorious victory. "And Joshua discomfited Amalek and his people with the edge of the sword." Ex. 17:13. Nor was this the end of the brilliant victories of his predecessor, for "Sihon king of the Amorites," and "Og the king of Bashan," and their powerful armies and people had been conquered, overthrown and destroyed, and their country given to "the Reubenites, and to the Gadites, and to the half tribe of Manasseh," on the east side of the Jordan. Num. 21:21-35; 32:20-42. Who will question but that these glorious victories given to Moses in the sight of all Israel, were intended as object lessons to instruct and to encourage Joshua and the "holy seed," and the succeeding generations of God's holy people of the battles to be fought and the victories that awaited them and us. At any rate, God said: "As I was

with Moses, so I will be with thee," and the subsequent history makes it quite clear that Jehovah made his promise good to his faithful servant.

2d. The next item in the promise assures the Lord's servant that he is to be invincible, irresistible and unconquerable. "There shall not any man be able to stand before thee all the days of thy life." Verse 5. There is nothing narrow about God in his way of giving, and nothing small in his manner of blessing. He is too wise to make a mistake, too good to be unkind, too rich to be poor, and too liberal to be stingy. A boundless universe; vast periods of time disclosed by astronomy; the benevolent and destructive forces of nature; the constant waste and re-supply; the exact proportion and wise adaptation of every part in his "great out of doors" to every other part, and of all to the great whole; universal harmony; and a lavishing of such a wealth of splendor and variety of beauty, all speak in a language clear and definite that he who survives all events and guides all changes, must be infinite in resources and abundant in supplies. His marks of design, evidences of order and perfection in minutiae are seen in the telescopic heavens and the microscopic earth. The creation and maintaining of the vegetable, the mineral and the animal kingdom, together with the realm of mind and spirit, all testify to the abundance of his wealth, the brightness of his wisdom, the eternity of his love, the charm of his character, the "exquisite beauty of his spiritual nature" and the "eternal pathos of his paternal care." He paints the glowing sunset, dipped in the blood of its own crimson, brings the wind out of his treasury, hangs the rainbow with its seven colors in the sky, tints the blooming rose, and colors the sweet cheek of the laughing child. He brings his cloud over the sky, sends forth his lightnings and thunderings, and pours out floods upon the dry ground till every blade of grass, moving leaf, chirping cricket, flying insect, crawling worm, running animal and walking man, cries out "Enough, enough." Hence, out of his infinite resources and

abundant supplies, he clothes Joshua with invincible power for holy conquest, and assures him that "There shall not any man be able to stand before thee all the days of thy life." He says the same to us.

3d. He guarantees prosperity and success. Verses 3, 8. Under the Old Covenant, God's program called for worshipers, workers and warriors. His program calls for the same today, and provides for battle without defeat, conflict without backset, and an aggressive warfare without reverses. Hence, we can laugh at seeming impossibilities and cry "It can and shall be done." And yet there is a price to pay, if one succeeds. Napoleon paid for his on St. Helena. It is stated that Daniel Webster spent fifty years, of twelve hours daily, to learn public address; twenty years being spent in the study of the dictionary. Noah Webster spent thirty-six years in gathering material and writing the results. Adam Clarke spent forty years in writing his commentary. They tell us that Bryant in preparing his *Thanatopsis* rewrote it one hundred times. Columbus says: "I was declared insane and deserted by my friends. On my memorable voyage my crew assailed and chained me on board my ship. I was imprisoned by my fellow-men." Copernicus discovered that the earth revolved around the sun. In giving his experience he says: "Twenty years were spent in gathering my material and writing the 'Revolution of the Celestial bodies.' Then for fear of being cast in prison, or being burned at the stake, I was unable to print it." Galileo invented the telescope, but paid for his invention, for he says: "At seventy-two I was imprisoned for this." Gibbon says: "I was twenty-six years writing 'The Decline and Fall of the Roman Empire.'" Bancroft spent twenty-six years in preparing and writing "The History of the United States." Motley says: "Ten years were spent in study before I ever began to write 'The History of the Dutch Republic.'" Henry Clay says: "Four years I spake to the cattle, the woods and the corn fields practicing oratory." Henry Ward Beecher says: "For

three years in the woods, for hours every day, rain or shine, I exploded the vowels." Demosthenes says: "One half of my head was shaven to insure seclusion in a cave near by the sea. With my mouth full of pebbles I spoke hours daily to overcome stammering and stuttering. Up a hill close by I ran reciting poetry to develop lung power and endurance. To cease shrugging my shoulders, I practiced speech with a sharp sword suspended above my shoulders, when every shrug meant blood. Eight times I copied the 'History of Thucydides' and finally memorized it. The hisses of the populace kindled the flames of my eloquence." Cicero says: "For thirty years before a friend or critic I practiced to perfect my public address." Reader are you willing to pay the price for success?

4th. The last item in the promise is that Joshua shall divide the land of Canaan for an inheritance unto the Lord's people. Verses 3, 4, 6. The promise that "Every place that the sole of your foot shall tread upon, that have I given unto you," seems to indicate the ease with which the unconquered territory was to be taken; and yet, it was not an "ease" free from thought, plan, purpose and effort, for while the divine promise guaranteed certain victory, yet Joshua was to avail himself of all the "means," natural and providential, that God gave him. He would without fail perform the task and settle the "holy seed" in the land of promise and plenty, but only as he used his own native and acquired qualifications, and all "means," natural and providential, together with the good hand of God upon him and his faithful efforts. The command, "Arise go over this Jordan," is supplemented with the promise, "As I was with Moses, so I will be with thee;" the divine instruction, "Be thou strong and very courageous," is followed by the promise, "There shall not any man be able to stand before thee all the days of thy life." The divine order, "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night," is kissed with the sweet assurance, "For then thou shalt make thy way prosperous, and

then thou shalt have good success;" and the divine injunction, "That thou mayest observe to do according to all that is written therein," is overshadowed with the statement, "For unto this people shalt thou divide for an inheritance the land which I swear unto their fathers to give them."

Just as Joshua used all the "means," natural, providential and supernatural that God provided for him and placed within his grasp, in order to reach his objective, so you and I in the spiritual conquest and conflict that we encounter, in our efforts to advance the interests of the Redeemer's kingdom, must avail ourselves of those supernatural "means," providential "helps," and the natural and acquired ability that we possess, or else we shall fall an easy prey to the foe, and return from the battlefield with empty sacks, and no "corn" for the people. God's command for an aggressive, forward movement for his people and his and their work, is as definite for us in this day, as it was for Joshua and Israel in their day; and his promise of assured success and prosperity, is as certain in our case as it was in their's; but only conditionally, for while it is true that "Then shall we know, if we follow on to know the Lord," Hosea 6:3, it is equally certain that if in our hearts we turn "back again into Egypt," Acts 7:39, then God will destroy us, after he has saved us. Jude 5.

CHAPTER XVIII

THE TWO SPIES. JOSHUA 2: 1, 2, 22-24.

There are two notable events in connection with Israel's advance, under Joshua, toward the land of promise, and plenty that call for our attention and special study at this time. One of these is, the sending of the two spies, the other is, Rahab the harlot. Each of these has its lesson for us.

In chapter seventeen, your attention was called to the fact that although God had promised Joshua that he would, without fail, lead the children of Israel into Canaan, yet, in doing so, he must use all the "means," natural and providential, that were placed within his reach. Hence, as a war-tried, military man, a wise counsellor and a cautious leader, it is not surprising that he should send spies "to spy secretly" and "to view the land, even Jericho." Forty years before he had been one of the twelve spies selected by Moses, each of them a prince, and the head of his tribe, and sent "to spy out the land of Canaan." But as royal office does not always hinge on royal character, he had been deeply grieved, as every holy man must be, at "the evil report" and "the slander upon the land," brought in by the ten unbelieving spies. He had not forgotten the three reports, namely, the unanimous, majority and minority of forty years before. The first affirmed that it was "a land flowing with milk and honey"; the second said that the cities were walled, the sons of Anak were there, and hence it could not be taken; while the third said, "We are well able to overcome it." Profiting by past observation and experience, he selects two men, typical of agreement, and no doubt noted for their courage, devotion and unshaken faith in God's presence, promise and protection to be with and about them. I take it that they were confidential persons, whose business

was "secretly" between them and Joshua alone. These he sends to spy out Jericho which stood directly between them and their promised possessions in the land of Canaan. It is worthy of special note here, that in the case of the twelve spies sent out by Moses, and the two sent out by Joshua forty years later, they were, in each case sent into Canaan while the Israelites were on the border of the promised land. Nor can it be reasonably doubted but that Moses and Joshua had the utmost confidence in God and his promise. However, it has been suggested by Massie in his "Conflict and Conquest In Holiness," that the spies sent out by Moses and Joshua differed in this respect: those sent by Moses interpreted their mission to be to see *if the land could be taken*; while those sent by Joshua interpreted their mission to be to see *how it could be taken*. As the report of the two groups of spies is tremendously interesting, I subjoin it here for the purpose of comparison and contrast. Following is the report of the spies sent out by Moses:

"And they returned from searching of the land after forty days. And they went and came to Moses, and Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them and unto all the congregation, and shewed them the fruit of the land, and they told him and said, We came into the land whither thou didst send us, and surely it floweth with milk and honey; and this is the fruit of it. Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great; and moreover we saw the children of Anak there. The Amalekites dwell in the land of the south; and the Hittites, and the Jebusites, and the Amorites dwell in the mountains; and the Canaanites dwell by the sea, and by the coast of Jordan. And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it. But the men that went up with him said, we be not able to go up against the people; for they

are stronger than we. And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the giants; and we were in our own sight as grasshoppers, and so we were in their sight." Numb. 13: 25-33.

The account of the two spies sent out by Joshua, on their return, is as follows: "And they went, and came unto the mountains, and abode there three days, until the pursuers were returned: and the pursuers sought them throughout all the way, but found them not. So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all things that befell them: and they said unto Joshua, Truly the Lord hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us." Joshua 2: 22-24.

The report of the two groups of spies in the quotations given above, are typical of what may be found in most any congregation of the Lord's professed people. One class is negative in its thinking, feeling, emotions and choices; the other is positive. One is altruistic; the other is selfish. One looks at surroundings, circumstances and environments; the other looks beyond the things of time and sense. One walks by sight; the other by faith. One believes God and pushes ahead; the other doubts and turns back. One is aggressive; the other is non-aggressive. One is bright and full of hope; the other is dark and full of gloom. One affirms that it can be done; the other says it is a hopeless case. One is full of fear and timidity; the other is full of boldness and moral courage. One looks beyond the "hills" to the mighty God from which cometh one's strength; the other looks beneath the "hills" and goes into cold storage. One climbs upward;

the other slides backward. One is like the live fish swimming against the strong current; the other is like the dead fish floating down the stream. One is morally weak; the other is spiritually strong. One has built on the "Rock of Ages;" the other has built on the sands of mere profession. One is wise; the other is foolish. One is carnal; the other is clean and holy. One carries a lamp, burning low and about to be extinguished; the other has his lamp full, trimmed and burning, *and an extra supply in his vessel with his lamp.* One carries the banner of King Jesus, unfurled and waving in the heavenly breezes; the other drags it in the dust of worldliness and formality. One shouts, "Let us go up at once and possess it, for we are well able to overcome it;" the other shakes his head, strokes his beard, looks wise and says, "The land through which we have gone to search it, is a land that eateth up the inhabitants thereof." One draws; the other repels. One is on the outlook for the stranger in the place of public worship, seeks him out, gives him a warm hand shake, a "God bless you," and makes him feel at home; the other, like the Levite of Christ's day, passes "by on the other side." In fine, one is a true worshiper, an active worker, a soul winner and a mighty, heroic warrior; the other is a pretender, a false professor, a parasite and a coward. One is helping Jesus to people heaven; the other is dragging souls to hell. Reader, to which class do you belong?

CHAPTER XIX

RAHAB AND THE SCARLET THREAD. Joshua 2: 3-21.

Passing on from the incident of the two spies that Joshua sent to "view the land, even Jericho," we are brought face to face with that notable character Rahab, her conference and agreement with the spies, and Israel's contact with the harlot herself. While "the Jewish Rabbis and Adam Clarke" held that Rahab was merely an inn keeper, yet many others believe her to have been "the abandoned woman," which our King James version affirms she was. The Preachers' Homiletic Commentary says: "Kitto summarizes the argument nearly as follows: 'The balance of opinion among scholars supports our translation; the Septuagint renders the Hebrew word by an expression which all agree means "a harlot"; the Epistle to the Hebrews and that of James follow the Septuagint; Rahab who is so careful about the saving of her relatives, says no word as to her husband or children; after her settlement among the Israelites she married Salmon, a Jewish prince; and, finally, there are no such persons as "hostesses" in the East. Valney says, "There are no inns anywhere, but the cities and commonly the villages have a large building called a khan or caravanserai, which serves as an ayslum for all travelers. The keeper of this khan gives the traveler his key and a mat, and he provides himself the rest."'"

In our view of Rahab, the harlot, we will study her in the light of the sentiment expressed in the quotation given above, and gather our thoughts about the following items of interest:

1st. It is of special interest and distinctly shocking that the first recorded fact of Israel's entrance into the promised

land, should involve both the spies and the nation itself with the scarlet woman; and yet, it appears that infinite wisdom had so decreed, and hence the pen of inspiration has so revealed. In earlier chapters it has been pointed out, not only that the country was a land of promise, and a "land of covenant relation," but that the cup of iniquity of the seven nations that occupied it was full, and that the corrupt people were unfit to live in it; so much so that even the land "itself vomiteth out her inhabitants." Lev. 18: 25. Hence, we ought not to be surprised that the first person of special interest standing at the entrance of the land which they are about to enter, should be the harlot, who "more than any other sinner illustrates the sinner's identity with sin and its disastrous results."

Further: we must not overlook the fact that Israel's entrance into the promised land was not on their own, but God's behalf. The battle was his as well as their's. His war was and is with sin, and sin is rebellion. His method in dealing with sin and sinners is twofold: either the sinner or nation must be destroyed and another man or nation substituted for him or them, or else the sinner must be separated from his sin and changed into a new man. The cutting off Judas and the choosing of Matthias to take his place in the Apostolic school, and the destruction of the Canaanites and the settling of the Israelites in the "holy land," are an illustration of the first method; while the separation of Rahab from her sin and the lifting her into the line of royal ancestry, and the changing of Simon, the blasphemer, into "Peter, an Apostle of Jesus Christ," are an illustration of the second. In the case of Rahab, the *moral force* was employed, while in the destruction of the heathen the *military force* was executed.

2d. Rahab is not only the type of a deep dyed sinner, but she is the type of the confessed and repentant sinner. When she consented to bind the "line of scarlet thread in the

window" by which she had let down the spies, she gave her mental consent to be identified with her sin. While the color white represents purity, and blue heavenliness, and purple royalty, "scarlet crimson has ever been the color of sin and sickness." See Isa. 1: 4, 5, 18; Rev. 17th chapter.

Again, it is Rahab the harlot and not some other woman in Jericho to whom the promise is made and the instruction is given. The oath has been made between her and the spies, and she has agreed to the terms of salvation for herself, her father, mother, brethren, sisters, and all they have; and the spies have promised that when Jericho is destroyed, every detail in the promise shall be respected, and the Israelites will rescue her and her house from the doom that awaits the rest of the inhabitants of the city. Hence, God who is an eyewitness and silent listener to the terms of the contract, will deal with her as Rahab "the confessed sinner."

3d. Rahab not only identified herself with her sin and confessed it, but she identified herself with her substitute and thus became the type of the repentant, believing sinner. Following is the remarkable language that the spies used in speaking to her. "And the men answered her, Our life for your's, if ye utter not this our business." Joshua 2:14. Adam Clarke renders it: "May our life be destroyed if we suffer your's to be injured." Again, the spies said to her: "Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by." See Joshua 2: 18, 19. To this she answered: "According to your words, so be it." Verse 21.

Massie in commenting on this incident says: "Now scarlet is the color of blood, and the blood is the life of the flesh; so that she has now tied there in her window *type* and *symbol* of blood to be shed in substitution for her. Thus Jesus became sin for us. His life for ours." See also 2 Cor. 5: 21. In this beautiful story of Rahab and the spies, it is worthy of special

note that just as they spent three days in the mountains before they appeared before Joshua "on her behalf," so Jesus was in the new hewn, rock-ribbed tomb of Joseph three days, before he ascended "into heaven itself, now to appear in the presence of God for us," and where he "obtained eternal redemption for us." Heb. 9: 12, 24.

4th. The next item of interest to be noticed in this woman's career is her faith. While it must be admitted that the beginning of her faith seems to have been only the faith of fear, see Joshua 2:9-11, and "mixed with absolute sin," for she lied to the king of Jericho, Joshua 2: 3-5; yet the following features of her faith are not to be overlooked: she had a faith that proves itself by its works (Joshua 2:4-7; Heb. 11:31; James 2:25, 26), that believes God in the midst of unbelief, as she seems to be the only one in Jericho who accepts Israel's God, Joshua 2: 9-13; and that is mixed with love and compassion, for her heart goes out for the salvation of her relatives, as well as for herself, Joshua 2: 12, 13. Nor was her faith in vain, for not only were she and her household saved out of the destruction of Jericho and her entire population, but God has given her faith honorable mention in the New Testament, places her in his own photograph gallery in Heb. 11, as one of the examples of the worthy fruits of faith in the fathers of the old dispensation, arranges in his providence for her to marry a prince of Israel, Matt. 1:5, and thus makes her a "progenitor of our Lord." What a loving reception!

5th. Note the marvelous transformation that was wrought in her behalf. Her character was changed from the harlot on the town wall, to the clean, humble worshiper of the true God. Her relations were changed, both toward God and her fellow-men. On this point Fausset in his Bible Cyclopaedia says: "Salmon, then a youth, who married her, was probably one of the two whom she had saved, gratitude leading on to love

and erasing her former life of shame. Her faith was richly rewarded, she becoming mother of Boaz (Ruth 4: 21), an ancestress of Messiah; one of the four women, all foreigners, Tamar, Rahab, Ruth, and Bathsheba, named in Matthew's (1: 5) genealogy. In it 'none of the holy women are included, only those whom the Scriptures blame, in order that he who came in behalf of sinners, might destroy the sins of all'." (Jerome.)

CHAPTER XX

CROSSING THE JORDAN AND ITS MEMORIAL. Joshua, chapters 3 and 4.

This miracle of divine working and incident of divine teaching is recorded in the third and fourth chapters of Joshua. Archbishop Ussher believed that it occurred on Wednesday, April 25, A. M. 2553, or "the fortieth year after the exodus from Egypt." Adam Clarke remarks: "As the Israelites left Egypt on the fifteenth day of the first month, A. M. 2513 (see Ex. 14) and they entered Canaan the tenth of the first month, A. M. 2553, it is evident that forty years, wanting five days, had elapsed from the time of their exodus from Egypt, to their entrance into the promised land."

The first item of interest, relative to the crossing, is the matter of their preparation. The God-given instructions to Joshua, and through him and the officers to the people, were quite clear and positive. To these I call attention.

1st. They were to encamp on the bank of the river Jordan, "before they passed over." Joshua 3: 1. According to Josephus, the distance from Shittim where Israel had lately been encamped to Jordan was about "sixty stadia," or "about eight English miles." Thither Joshua and the children of Israel went, "and lodged there before they passed over." This incident is a forcible illustration of the crisis that comes to every truly regenerated, but unsanctified soul, just before such an one enters the Canaan of perfect love. It was here on the brink of the river Jordan, "that great river of Palestine," that they were held up until they received proper instructions, as to the God-required preparation that must be made, before crossing could be effected. So it is with the hungry, thirsty,

seeking soul, whose desire to know the God-given conditions that must be met for heart-purity, has reached the white-heat stage, and whose determination for complete deliverance from "inborn depravity" has arrived at the climax of desperation, and, Jacob-like, cries, "I will not let thee go, except thou bless me." Gen. 32: 26.

2d. A second item in their instructions is found in the words, "Sanctify yourselves." Joshua 3:5. This instruction was not difficult to understand, nor was the performing of it an impossible task. We are not informed as to just what was implied in the command, but the people to whom it was given understood it. It is not unlikely that it was the same as given by Moses, Ex. 19: 10-14, and that it referred to ceremonial cleansing. Hence, they were to wash their bodies and clothes, and abstain from every thing that would disturb their minds and prevent them from giving proper attention to the carrying out of the divine program, and the miracle about "to be wrought in their behalf." It is the same in our day with the soul seeking heart-purity. There is a human side to our sanctification as well as a divine one. We sanctify ourselves in order that God may sanctify us. We clean up on the outside so that he may clean us out on the inside. When by a mental act we condemn carnality to die, and our faith lays hold of God's promise to cleanse us, then he sets us free.

3d. They were to keep a space of "about two thousand cubits by measure," or three quarters of a mile between them and "the ark of the covenant," Joshua 3: 3, the reason given for this being, "That ye may know the way by which ye must go; for ye have not passed this way before." Joshua 3: 4. Since the ark was a symbol and pledge of the divine presence, this instruction seems to have been given them for the purpose of teaching and impressing them that they must have a *proper respect* and *regard* for God, his presence, program and truth. It is the same under the New Covenant. Let

not that soul who shows disrespect for God, his law, Book, program, work, and people, think that he shall receive a definite work of divine grace from our own God.

4th. They were to follow "the ark of the covenant." It was said to them: "When ye see the ark of the covenant of the Lord your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it." Joshua 3: 3.

It is worthy of special note that in all their former marches the "ark of the covenant" was carried by the Levites, the sons of Kohath, in the center of this vast multitude; but on this special occasion it was carried by the priests, Joshua 3: 6, and proceeded at the head of the army about three quarters of a mile distant, to pilot and guide them through the waters of Jordan, the distance stated above, making it more conspicuous than would have been possible if the people had crowded upon it. Hence, the plain instructions, "Come not near unto it," etc. The spiritual lesson from this Oriental scene for us is that the Lord God himself is the one who leads the hungry soul into the Canaan of perfect love, albeit he uses human instrumentalities in assisting and pointing out the way. You will note too that as soon as the ark moved forward they were instructed to "go after it." Those of us who are engaged in preaching the gospel of full salvation can do no better in our instructions to broken-hearted seekers than to tell them "to go after it." For unless they, like ancient Israel, break camp, "remove" from their "place" and go after the cleansing of their hearts with an undying determination and a fixed purpose, they will never reach their desired goal.

5th. These instructions relative to their preparation were followed by Joshua's statement of *his faith* and *his message* of encouragement to the children of Israel. Joshua 3: 9-13. Since this vast multitude were apt to become discouraged and faint at the first appearance of danger, it was necessary that

they should have the fullest assurance of the presence, power and assistance of Jehovah in their undertaking. Hence, Joshua said unto them: "Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanites," etc. This miracle of divine working in the cutting off the waters of Jordan was to be the *visible proof* that God "had undertaken to guide and defend them," and that he was among them. God among them "is the very heart" of our subject, the Conquest of Canaan, and reveals "the very nature of the Canaan life," which is "Christ in you the hope of glory." Col. 1: 27. Just as Joshua instructed and encouraged the children of Israel, so every true, full-gospel preacher can speak with assurance to the fully consecrated believer that the Jordan of his seeming, unsurmountable difficulties shall roll away, and that he too shall enter the promised rest. Heb. 4: 9, 10.

6th. The miraculous crossing effected. Joshua 3: 14-17. Joshua's message of encouragement to the people and his declaration of faith that the waters would without fail be cut off, were followed by immediate and decisive action. The priests set forward with "the ark of the covenant," and the obedient people broke camp, and with their eyes on the ark, followed their leaders and moved forward. The moment the feet of the priests touched the waters, they were cut off and began to accumulate in the channel, and the adjacent ground toward the river's source, while the river before the place or mid stream, where the priests stood, dried up and gave ample room for the crossing of "nearly 600,000 effective men, beside women and children," which in due time was effected. Joshua 3: 17. To have everything occur exactly in the way that Joshua had foretold it, not only convinced the people of the omnipotence of Jehovah and his willingness and faithfulness as their guide and defense, but "This must have increased his (Joshua's) credit among the people." Is it any wonder that after the children of Israel had crossed the Jordan that we

read: "On that day the Lord magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life" (Joshua 4:14)?

God honors those that obey him. As preachers of the written word and the living Christ, we must be definite in our teaching on the doctrine, experience and life of holiness, and clear in our instruction to the earnest seeker as to how to reach the promised land. While one thinks we should place more stress on the dress question, in order to keep the holiness people from being wrecked on the rock of worldliness, and another urges a fuller social program for the holding of our young people, and another thinks that a better equipment and education in our holiness schools would solve our perplexing problems, and another affirms that we are falling down on the doctrine of divine healing; yet, it is the humble opinion of this scribe that we should place the emphasis on the Bible doctrine, experience and life of holiness. If the holiness people would gather around their home and congregational altars and pray the "liquid glory" down, and then with this "tongue of fire" lead the starving multitudes into "the fullness of the blessing," conformity to the world would fall off as the autumn leaves; the pure social life of the young would be preserved rather than perverted; the churches would be quickened with the throbbing energies of Jehovah; the spiritual life of our holiness schools would be deepened, and many that are sick would be healed.

The next notable event after the crossing of the Jordan was the erection of a memorial at Gilgal. Joshua 4: 19-24. This was built of twelve stones taken from mid-stream. The stones were carried thither by twelve men, each one being a representative of his tribe, and were built into a memorial for the purpose of knitting all the hearts of the people of the twelve tribes together, and knitting them together in Jehovah. Since man's forgetfulness of God and his works is so prevalent,

and God's interest in man's remembrance of him and his work is so intense, Jehovah in the erection of this monument meets man in the infirmity of his forgetfulness. The monument was to serve three purposes: 1st, it was to stand as a memorial of the miraculous crossing of the Jordan and the divine intervention in their behalf; 2d, it was to be a reminder and visible proof of "their lasting obligation to God"; 3d, and it was to be an object lesson in the instruction of the young and rising generation.

Reader, a retrospective view of God's dealings with you should be an incentive for you to rejoice and praise the Lord. What a marvelous transformation has taken place in your life since you were saved and sanctified! Then think of the lasting obligation that you and I owe the Lord Jesus for the great love wherewith he has loved us. His love is unchanged by the sweep of years; it is unexhausted by the exercise and pouring itself ever forth; it is undisturbed or absorbed by the multitude, and it is unchilled by the "sovereignty and glory of his exaltation."

But our duty does not end in our worship of God only, for like ancient Israel, we are to instruct our children. We will soon be gone, and they must take our place in the home, the church, the business world, the state, and the government. The great task of giving them the proper instruction and preparation lies with their parents, teachers and instructors. We must avoid the following mistakes: assuming that because the parents are Christians, the children will become Christians too; thinking that they will not become Christians until after they are grown up; and holding the view that their teaching should be exciting, spectacular and spasmodic, rather than steady, interesting and substantial. The encouragement that comes to us to put forth every possible effort to save them is seen in the following and many other scriptures. Eph. 6: 4; Prov. 22: 6; Acts 2: 39. While there are cases where the element

of time enters in, yet if God has helped you to offer the prayer of faith for their salvation, and you hold steady, in due time he will make the promise good. Kepler, "the immortal astronomer of Wartenburg, who discovered the laws of the motions of the planets, lay dying." His discoveries had not been appreciated. A friend mentioned this to him, and asked him if the thought did not give him pain. He replied: "My friend, God has waited five thousand years till one of his creatures discovered the admirable laws which he has given to the stars; why should I, then, not wait till justice is done me?" Let us, you and me, labor on in the vineyard of the Lord, till the close of life's brief day, in "the beautiful spirit of that reply."

CHAPTER XXI

THE RENEWAL OF THE COVENANT AND KEEPING THE PASSOVER. Joshua 5: 1-12.

The two items of interest, relative to the children of Israel, that attract our attention after the crossing of the Jordan and the setting up of memorial stones at Gilgal, are the renewal of circumcision and the keeping of the first Passover in the promised land. The renewal of "covenant rites at this particular period" are significant, and call for some explanation. The rite of circumcision reaches as far back as the days of Abraham. See Genesis 15-17. When the covenant was made between God and his servant, Abraham had no children; hence the seal was "on the side of God only, the vision of the burning lamp being its sign"; but several years later when "Ishmael his son was thirteen years old," Gen. 17: 25, "The covenant was renewed or rather completed, the seal on the human side being circumcision."

The covenant said that Abraham should have a "multiplicity of seed," a kingly line from that seed, and that they should become the rightful owners of the land of Canaan. Hence, on entering the promised land, the rite of circumcision is renewed in keeping with Gen. 17: 10. And this rite was absolutely necessary, because the promised land could not be taken possession of, except under the covenant. Not a wall will crumble, "or a city fall," or a foot of land become theirs, until the Abrahamic covenant is recognized by the Abrahamic stock.

The reason assigned for the renewal of "covenant rites at this particular period," is clearly stated in Joshua 5: 4-8. Circumcision was a rite of the covenant, just as the Passover

was a *sign* and *seal* of the covenant, and hence must be observed, both for the purpose of bringing them under the covenant, and giving them a right to partake of the Passover.

In this work I am using the Jordan as a "type of inner sin or depravity" (because it stood between them and the "land flowing with milk and honey"), and the crossing of the Jordan as a type of the second work of grace, and now this is followed by the circumcision of the uncircumcised and the keeping of the Passover. These three items all belong to the same divine program, supplement each other, and are the natural historical and theological order. The Jordan may be used as a type of the going-down and going-through phase of entire sanctification, circumcision as a type of the dying-out phase or destruction of the "old man" of sin, while the Passover is a type of the rich, spiritual feast enjoyed by those who have entered the promised Canaan of perfect love.

Again, circumcision was not only a rite of initiation into the Jewish church, which placed its subject under obligation to keep all the commandments and ordinances of the Lord, and guaranteed to the faithful, obedient Israelite, God's blessings upon his life, but it was a type of heart-circumcision and entire sanctification. See Deut. 30: 6; Rom. 2: 29. While there is life in the first work of grace, yet heart-circumcision brings spiritual life in its highest enjoyments, privileges and advantages. See John 10: 10.

As soon as Joshua had finished the rite of circumcision on all the uncircumcised Israelites, the Lord said unto him: "This day I have rolled away the reproach of Egypt from off you." Joshua 5:9. So long as the Israelites were uncircumcised, they were like the uncircumcised Egyptians who were considered by the Hebrews as "in a state of the grossest impurity." But now that reproach is entirely gone. Just as the reproach was rolled off from the Israelites by this ancient rite of circumcision being observed, so the reproach that comes ever

and anon from the outcroppings of carnality in the life of God's people is entirely removed and taken away by the process of heart-circumcision.

The ancient Passover is the next item of interest to be considered. Edersheim in his book, "The Temple," says: "Every reader of the New Testament knows how frequently are such allusions to the Exodus, the Paschal Lamb, the Paschal supper, and the feast of unleavened bread. And that the meaning was intended from the first, not only in reference to the Passover, but to all the feasts, appears from the whole design of the Old Testament, and from the exact correspondence between the types and the antitypes.

"Indeed, it is, so to speak, impressed upon the Old Testament by the law of eternal necessity. For when God bound up the future of all nations in the history of Abraham and his seed, Gen. 12: 3, He made that history prophetic; and each event and every rite became, as it were, a bud, destined to open in blossom and ripen into fruit on that tree under the shadow of which all nations were to be gathered. Thus nature, history and grace, combine to give a special meaning to the festivals, but especially to the Passover. It was the feast of spring; the springtime of nature, when, after the death of winter, the scattered seeds were born into a new harvest and the first ripe sheaf could be presented to the Lord; the springtime of Israel's history, too, when each year the people celebrated anew their national birthday; and the springtime of grace, their grand national deliverance, pointing forward to the birth of the true Israel, and the Passover sacrifice to that 'Lamb of God which taketh away the sin of the world'." Pages 178, 179.

While the rite of circumcision must have been faithfully observed in Egypt, according to God's express command, Gen. 17: 10-15, it had not been observed in the wilderness, Joshua 5: 4, 5. It is also quite possible that the Passover had not

been observed during their wanderings in the wilderness. In the first month of the second year, after their coming out of Egypt, they did observe the Passover, see Numb. 9: 1-5, but after the rebellion, as recorded in Numbers, 15th chapter, it does not seem that it had been observed again until the time mentioned in Joshua 5: 2-12. Let this be as it may, this was the first Passover that was observed in the land of promise and plenty. And from the study of this first Passover in the promised land, we may draw some helpful lessons for our day and generation.

1st. It was not observed until the covenant rite of circumcision had been renewed. The feast of the covenant could not be kept, until the rite of the covenant had been renewed, of which the Passover was the seal. Israel had broken with God at Kadesh-Barnea. The generation of his wrath had perished in the wilderness. Their children had borne their whoredoms for many years. Through the mercy and goodness of God the young and rising generation had been miraculously fed, protected and preserved. Under the leadership of Moses and Joshua they had reached and entered the promised land. The Temple service and worship are to be set up in the new country. The feasts of the Lord are to be kept, of which the Passover was the most important. But it can not be kept by the uncircumcised, as they were not considered within the covenant until the rite was performed. However, as soon as it was performed and the covenant renewed, then they were eligible to the Passover. It is the same with us in a spiritual sense. If we have broken our covenant with God, we must renew it or else we can not partake of Christ, the living bread and worship him to divine acceptance.

2d. The Passover in Canaan was not observed until their wilderness experience had ended. It must have been a feast of gladness and joy, as was the Passover held at a much later period by Hezekiah and Josiah (see 2 Chron. 30: 21, 23, 26;

35:18). The lesson for us is, "That we henceforth be no more children, tossed to and fro," Eph. 4:14, but passing from the "tossed to and fro" religious experience, we are to enter into the "fullness of the blessing" and become established in holiness. 1 Thess. 3: 13.

3d. The Passover in Canaan was not observed till the exodus was completed. The promise, "He brought us out . . . , that he might bring us in," Deut. 6: 23, has been fulfilled, at least in a measure, and is a guarantee that God will not cease until all that is embraced in that promise is fulfilled. The same holds true in the Lord's dealings with us. We too may reach the Canaan of perfect love where the feast of "Christ our Passover" will be sweet, fresh, new and precious.

4th. The Passover in Canaan was observed and celebrated for the purpose of preparing them for the conquest of the holy land. Surely, this camping at Gilgal and undergoing circumcision and keeping the feast of the Passover, was a real test of their faith and patience, especially when viewed in the light of Joshua 5: 1. For Joshua to disable the greater part of his army in the very presence of their enemies, by the rite of circumcision (see Gen. 34:24, 25), and to be held up at Gilgal at the very time when the hearts of the inhabitants of the country "melted," and when victory was so near and seemingly easy, required much faith and patience on the part of that heroic general and his army. However, waiting on God, when he orders it, is more important than rushing into the face of an enemy before he tells you to go. God's way is best even if it does spoil some of our cherished plans, burst some of our soap bubbles, and run counter to our way of thinking.

5th. The Passover was celebrated "in the plains of Jericho," and hence in the very presence of their enemies. And do not history and experience prove that God can make us a feast anywhere? He gave Joseph rest, peace and contentment in the prison; fed Elijah by the ministry of ravens dur-

ing the famine; refreshed him under the juniper tree in the wilderness when he longed for death, and replenished the widow's oil and meal; sustained the three Hebrew children in the fiery furnace; caused Daniel to sleep quietly and sweetly in the lion's den, and made the apostle so victorious while he was held as a prisoner of "the monster Nero" that he could write: "I have learned, in whatsoever state I am, therewith to be content." Phil. 4: 11.

In Joshua 5: 11, 12, we have the events that followed the keeping of the first Passover in the promised land. "They did eat of the old corn of the land on the morrow after the Passover," and the daily miracle of the manna ceased. The removing of the manna showed them the absolute necessity of their going on to conquer the promised territory; because from this time on the supplying of their temporal and spiritual needs will depend, not only on their having faith in God, but in their obedience and personal efforts.

CHAPTER XXII

FOLLOWING THE MAN WITH THE DRAWN SWORD. Joshua 5: 13-15.

The last chapter was devoted to the rite of circumcision and the keeping of the first Passover in the promised land. These covenant rites were followed by the appearance of the man with the drawn sword standing over against Joshua near Jericho.

Adam Clarke in his comment on this Oriental scene says: "It has been a very general opinion, both among the ancients and moderns, that the person mentioned here was no other than the Lord Jesus in that form which, in the fullness of time, he was actually to assume for the redemption of man," Vol. II., p. 23.

It appears that this divine personage who met Joshua by Jericho was the same person who wrestled with Jacob at the ford Jabbok, and the same one who met Moses at the burning bush and announced that he was the "I am that I am." Ex. 3: 14. This view is strengthened by the following facts: in Joshua 6:2, this person is called Jehovah; he affirms that he is the "Captain of the host of the Lord"; that he has divine power, for he said, "See I have given into thy hand Jericho," Joshua 6: 2; that his presence makes the ground on which Joshua stands "holy"; and he receives from Joshua divine homage, which no created angel receives. Rev. 22: 8, 9. Hence, he must have been "the angel of the covenant—Jesus Christ."

Speaking of this divine Person, it is worthy of note that Jesus in his First Advent neither wrote nor published a single book on his life, and yet more books have been written of him

than any among the sons of men. He left no work on theology, but his doctrines and ethics have engaged the attention of theologians across the centuries. He published no work on civilization and government, and yet his oral utterances have been the basis of all good government and the foundation stones of stable civilization. He refused to take a hand in the settlement of estates while here, but his statement, "Render therefore to Cæsar the things that are Cæsar's, and to God the things that are God's," Matt. 22: 21, have never been improved on. He left no work of art, no product of the sculptor, no painting of himself, and yet no mortal man has had his form chiseled so often in granite and painted on canvas as he. He wrote no poetry, but no hero of any age has been the theme of so many poets. He never composed a single piece of music while he walked among men, but no character in history, sacred or profane, has had so many songs and hymns written and dedicated to his memory as the Man of Galilee. He prepared no work on astronomy because he himself is the "Sun of Righteousness" and the "Bright and Morning Star." He wrote nothing of the elements that combine to make water, nor of the ingredients that go into bread making, because he is the Water of Life and the Bread that came down from heaven. He drew no patterns of styles and fashions, nor did he leave any instructions to the tailor in the making of garments, because he is God's perfect pattern for angels and men for all ages, and the wedding garment and the robe of righteousness for all his people. In fine, he is the central figure in creation, redemption and revelation.

When Joshua saw that divine personage, with his drawn sword, standing over against him near Jericho, that genuine hero with an "undaunted mind" and "an intrepid courage" approached him and said: "Art thou for us, or for our adversaries?" His answer was: "Nay; but as Captain of the host of the Lord am I now come." Instantly Joshua fell on his face and worshiped him and asked, "What saith my Lord unto

his servant?" The answer was: "Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so."

The taking of his shoe from off his foot, as also in the case of Moses, separated between him and that on which he stood, and teaches us that any thing that separates from the Christ and interferes with our standing on the simple word of God, or breaks our contact with the promise or promise maker must be put away and given up for ever. It is also worthy of note that since the ground on which Joshua stood had no moral quality, it was holy, for the time being, simply by *imputation*; while an immortal spirit that has moral quality, is made holy by *impartation*. And this explains the difference between imputed and imparted holiness.

But why should this divine personage appear just at this time in the history of Israel's entrance into the promised land? Let us see if we can find a satisfactory answer. In our last chapter your attention was called to the fact that the "manna ceased on the morrow after they had eaten of the old corn of the land." Joshua 5: 12. It must have been about this time too, that the "pillar of cloud by day and the pillar of fire by night," that had guided Israel since they left Egypt, was removed. Hence, the *external sign* is gone. From henceforth they are to walk by faith and not by sight. Consequently, the appearance of the man with the drawn sword, "The Captain of the host of the Lord," is a guarantee that the same divine presence and protection will attend them in their future conquest of Canaan (even though the external sign has been removed) that has been with them since they left the land of Egypt. So it is with us. In our conquest and conflict with the federated forces of evil, we too are to "walk by faith, not by sight." 2 Cor. 5: 7.

The meeting of the first and the second Joshua, the type and the anti-type, came as the result of Moses's successor hav-

ing obeyed God in the keeping of covenant rites and drawing near to the Lord in the feast of the Passover and the unleavened bread. Hence, it is that when we walk with God and obey him we may expect him to reveal himself to us and give us fresh tokens of his love, power and glory. However, this vision of the Christ was not prolonged, but of short duration, as it was with Moses at the burning bush, Ex. 3: 3; and Elisha and his servant at Dothan, 2 Kings 6: 16, 17; and Jesus and his disciples on the Mount of Transfiguration, Matt. 17: 1-9; and Saul on his way to Damascus, Acts 9: 1-8. In each case, however, the vision remained long enough to fix itself in the mind and heart, and then vanished, leaving its subject clothed with invincible power for holy conquest, and qualified to meet the enemy in the open, and fight the battles of the Lord successfully.

This vision of Christ to Joshua was over against Jericho, the very city that was fortified against him and defied his further entrance into the promised land. Since Joshua had work to do for God and his people, and hard battles to fight, and God had respect to his special line of work and the peculiar character of the trials and difficulties that he must meet, it pleased the Lord to reveal himself to him, both "as an armed warrior" and "seemingly as a man and a fellow-soldier." And yet, this revelation of the Christ did not come to him while he was looking down and thinking of the arduous task before him, but it was when "he lifted up his eyes and looked," Joshua 5: 13, that the vision appeared. It is so with us. When the occasion demands it, and the need is imperative, and we are hard struck and bowed down with sorrows and heart-breaking burdens, too heavy for us to carry, if we look up, we may rest assured that Christ will appear on the scene and clothe us with his own power and authority, and, "as Captain of the host of the Lord," he will lead us on to certain victory. Hallelujah!

CHAPTER XXIII

THE SIEGE AND FALL OF JERICHO. Joshua 6th Chapter.

While Joshua was worshipping "The Captain of the Lord's host," and lingering in the presence of that "armed warrior," he not only received the Lord's message, "See, I have given into thy hand Jericho," etc., and courage for the coming conflict, but full instructions relative to the divine program and line of attack, which embraced four items of special interest, namely, *the covenant between God and his people, the position of the ark in that vast multitude, the silence of the people for seven days, and the impressive shout that preceded the overthrow of the city.* To these we now call attention.

1st. The covenant between God and his people. God's covenant with Abraham as found in Gen. 15th and 17th chapters has been studied in the earlier portions of this work. One of the items of that covenant was that the "holy seed" should possess the "holy land." Then just before the death of Moses, the agreement as set forth in Deut. 26: 17-19 was entered into between God and his people. The people agree to the following: the Lord is to be their God; they are to walk in his ways, keep his commandments and hearken to his voice. In turn, God is to make them a holy, peculiar, exalted people, and promises to honor them. With such an agreement Israel enters the promised land. Hence, for the purpose of keeping this sacred covenant in their mind, the divine program and line of attack, provides for a simple method by which the desired end is to be reached, and that *method is a proper recognition of the sacred number seven.* Hence, we have seven priests, seven trumpets, seven days for the continuance of the siege, and seven times around the walls the last day. Such men as Kitto, Keil, Bahr and Hengstenberg "all agree that this

use of the number seven had reference to the covenant between Jehovah and Israel." In support of their view they call attention to the fact that in England they have seven years of Parliament; leases on farms and houses are drawn for seven, fourteen and twenty-one years; persons come of age at three times seven years and these items have to do "with legal covenants and transactions"; in Hebrew and Sanscrit language the words for "an oath" and for "seven" are the same and hence "the sacredness attached to this number by the Jews, before and after the siege of Jericho." One writer says: "While fanciful meanings are to be depreciated, there can be no possible doubt that, in this attack on Jericho, God designed it to call the attention of the Jews to his covenant." The lesson for us is that in our spiritual warfare we are to remember "the blood of the everlasting covenant," Heb. 13: 20, walk in God's ways, keep all his commandments, hearken to his voice and fight "in sight of the promises," knowing that he will make us "more than conquerors, through him that loved us." Rom. 8: 37.

2d. The position of the ark. In their marching around Jericho, "The armed men went before the priests that blew with the trumpets"; "the ark of the covenant of the Lord followed them," and "the rereward came after the ark," Joshua 6:8, 9. Since the ark was a symbol of God's presence and the sacred number seven "had reference to the covenant between Jehovah and Israel," and they marched to the battle, remembering the oath, so we need and must have, not only the promises of God to encourage us, but his divine presence with us. We must lay hold of the promises by faith and take hold of the strength of the promise maker.

3d. The silence of the people for seven days, Joshua 6:10, which suggests that they were not only to recognize that God was there in the midst of his people, but be as though they were not there. This silence could not fail to impress their

enemies that it was not they, but God who would bring the victory. Here was one of God's silent conquests. Hence, no matter where divine providence may place us, nor how long and hard the fight may be, nor how much it may appear that we are doing nothing worth while, let us move resolutely on, "for in due season we shall reap, if we faint not," Gal. 6: 9.

4th. The impressive shout that preceded the overthrow of the city. Joshua 6: 20. This shout showed the close union between God and his people, and their obedience and faith. So we too, after we have obeyed the Lord fully, may, by faith, shout down our Jericho wall of difficulty, opposition, persecution and resistance.

If it should be asked why the Lord gave his ancient people such a peculiar program, in the siege and fall of Jericho, we submit the following as a reasonable solution: it was for the purpose of encouragement; to impress them that all the arrangements were of God; to teach them always to look to God for direction; to aid their faith for future battles; to teach them that our heavenly Father loves to tell us before hand of certain and complete victory; and to make use of it as a pattern for future battles. If these reasons were true in their case, then certainly they should apply in ours.

Further: but the carrying out of such a divine program involved the children of Israel in laborious effort, obedience to what seemed to be a useless procedure, and in patient waiting. The city had to be encompassed once every day, and on the seventh day seven times, which in the eyes of world was the height of folly. Similarly Carey spent a "life time marching around languages and dialects," but the summing up of his life is positive proof of the success he made. During his life he gave 46,000 pounds to the work of God in India, and translated the Bible into twenty-four different languages and dialects of India, which gave the scriptures to 300,000,000 people. He wrote a grammar for all the languages he acquired, and

was instrumental in abolishing the "Suttee," of the burning of widows on the funeral pyre of their dead husbands; and the prohibition of the sacrifice of their children at the annual festivals. He founded a leper hospital and forty-five benevolent institutions for the instruction of children and their indigent parents. What a marvelous life!

Again, patient waiting. A full week was a long time, but God required it, and his way is best. David Livingstone poured out his life for dark Africa, and some well-meaning but short-sighted men said: "How can he call himself a missionary? He is merely a geographer; he has been discovering the watershed of a continent, instead of carrying to its thirsty inhabitants the water of life." However, he was patient, and labored on under the most trying and difficult circumstances in spite of being misunderstood; but the time came when the sympathy of England, America, yea, all Christendom was won for the dark continent, and the entire church of Jesus Christ was made to feel that "those negroes must no longer be made slaves; those men and women must have the gospel; the work of the great man who died on his knees for Africa, must not be suffered—under God shall not be suffered—to fall to the ground." Reader, your task may seem hard and your burden may be heavy, but be patient, hold steady and rest in the Lord, "for thy work shall be rewarded, saith the Lord." Jer. 31: 16.

In closing this chapter let us notice the splendid and marvelous victory of achieving faith, as seen in the fall of the city, Heb. 11: 30, and from which we may learn the following important lessons:

1st. God's victories are won in the sight of men, although no human eye can see or detect the process by which it is done. The supernatural power which leveled the walls of Jericho, "so that the people went up into the city, every man straight before him," Joshua 6: 20, was as invisible to the human eyes and

as mysterious to the natural man, as was the process by which the divine energy was applied. It has ever been so, both in the natural and spiritual realm. Some one has said: "Of old, and not less now, he saps the walls silently, and undermines them secretly."

2d. These divine victories are preceded by that holy joy of anticipated triumph, and are accomplished by the achieving faith of his people. While the people of Jericho evidently stood in awe, Joshua 6:11, and the Israelites marched around the wall in "outward silence," yet, inwardly they must have been full of joy, and confident that at the appointed time victory would be their's, else the statement, "By faith the walls of Jericho fell down, after they were compassed about seven days," Heb. 11: 30, would not have been written. It is still gloriously true that we can be so in touch with God and filled with spiritual dynamics and so possessed with "the faith of the Son of God," Gal. 2: 20, that we can laugh at seeming impossibilities and cry, "It shall be done."

3d. When God fights for his people there is no question as to the final outcome. What are human fortifications, such as Jericho possessed, or any other that you might mention, when divine energy is applied for the purpose of removing them? The history of God's dealing with the human race comes marching across the centuries, and speaks in terms clear and definite of the folly of measuring arms with Jehovah and standing in opposition to him and his decrees, or disregarding his commands.

4th. This first battle and glorious victory of the children of Israel in the land of promise and plenty, contemplated the entire subjugation of Canaan, and pointed to or typified the final overthrow of the enemies of God in the coming judicial administration of our divine Joshua, the Christ of God. Said the Apostle: "The God of peace shall bruise Satan under your feet shortly," Rom. 16: 20. And then what? Ah, he will

usher in the radiant, bursting glories of the millennium, marry the spotless bride, fold up the four corners of the earth, give us a world without a devil in it, and "reign for ever and ever." Hail that glorious day!

5th. We will close this chapter with a bit of recapitulation and lessons to be learned therefrom. The crossing of the Jordan, a type of the going-down and going-through phase of entire consecration, is preceded by a thoughtful, heart-preparation and ceremonial cleansing; the keeping of covenant rites of circumcision, a type of the dying-out phase of entire sanctification, and the accompanying feast of the Passover follows the crossing of the swollen stream, and the setting up of memorial stones at Gilgal; the vision of the man with the drawn sword, or Christ drawing near to his people, follows the perfect obedience of the chosen race to God's commands; the waiting on the Lord and worshiping him before going to the battle, follows the celestial phenomenon, and takes place in the presence of the lingering vision; the speaking voice, "See, I have given," etc., and the divine program and line of attack, follow the lingering of Joshua in the presence of that supernatural being, who bathed the humble worshiper in his infinite light, power and glory; while the siege and fall of Jericho is accomplished by a strict adherence to the divine program in every minute detail. From the outline given above, we may learn, 1st, God has a divinely appointed path for his people to follow; 2d, He has a program for them to adopt; 3d, He has a schedule on which they are to run; 4th, His program is to be taken up item by item and carried out to the letter; 5th, to follow out his program and adhere to his plan always means victory. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ," 1 Cor. 15: 57.

CHAPTER XXIV

THE DEFEAT AT AI. Joshua 7th Chapter.

In the defeat and victory at Ai, as given to us by the pen of inspiration and recorded in the seventh and eighth chapters of Joshua, we have a bit of Israelitish history, both alarming and consoling. Couched within that history we have two kinds of human experience. The one is painful, the other is cheerful, the one is of repute, the other is of disrepute; the one is inglorious, the other is distinguished; and the one is covered with shame, disgrace and defeat, while the other is replete with glory, honor and victory. One is connected with covenant breaking; the other with covenant keeping. One disbelieved and dishonored God, the other believed and honored him. The one was preceded by known and wilful disobedience; the other by known and willing obedience. In the one case the people were devoted and accursed; in the other they were set free and blessed. One was followed by distress, suffering, humiliation, fasting, weeping and prayer; the other by the building of an altar on Mount Ebal, writing "a copy of the law of Moses" on said altar, offering "thereon burnt offerings unto the Lord" and sacrificing "peace offerings," reading "The blessings and cursings according to all that is written in the book of the law," offering thanks, giving praise unto God and engaging in holy and devout worship.

For ancient Israel in their second battle in the holy land to meet with such a crushing defeat as they encountered at Ai, following such a glorious victory as they had achieved in the taking of Jericho, is shocking and distressing almost beyond measure. And especially so when viewed in the light of that glorious promise that God had given to Joshua, namely, "There shall not any man be able to stand before thee all the

days of thy life; as I was with Moses so I will be with thee: I will not fail thee, nor forsake thee." Joshua 1: 5.

In the face of such a promise as the one given above, and the subsequent defeat at Ai, it appears that God had changed his mind toward his servant, gone back on his promise and reversed his relation toward Israel from that of a friend to that of an enemy, in which he "turned to be their enemy, and fought against them." The change however, is more apparent than it is real. The trouble was with Israel and not with God. It is because Israel has changed her ground, and left the **divinely** appointed pathway, and *representatively* has turned her back upon God, that he has apparently turned against her. The history of God's dealings with the human race is full of just such apparent changes on his part. In the words of another: "God alters his outward relations to men, that he may sacredly preserve his own immutable way in the interests of truth and righteousness and mercy."

When defeat comes as a first experience it is painful indeed. Robert Hall failed in his early ministry and cried out: "If this does not humble me, the devil will have me." So it was with Joshua and the elders of Israel. When that sudden, unexpected, crushing defeat came at Ai (Joshua's faith and heroism made no provisions for defeat in the promised land) they fell upon their faces before the Ark of the Lord, cried bitterly, wept, confessed and acknowledged their defeat, and prayed that the reverse might be turned into victory. What a wise course! Earnest prayer, mixed with faith, sheds light upon our difficulties, secures divine direction and imparts supernatural energy for our task.

While it appears that the defeat at Ai was early in the morning, it was not "until eventide," Joshua 7: 6, that God answered. Failing to get an answer Joshua falls to misinterpreting God's silence. It appears that the words in verses 7-9 were not uttered until the close of that day of humiliation,

confession and supplication. If verse six epitomizes the history of hours of waiting on God for the purpose of ascertaining the real cause of their present horrible plight and what he would have them do, in order to extricate themselves out of their embarrassing situation, then verses 7-9 reveal an impatient outburst from a broken-hearted man, because he is not answered. At any rate, the following is worthy of special note: 1st. He is despondent over God's mercy in the past. "Wherefore hast thou at all brought this people over Jordan?" Joshua 7: 7. We would scarcely have expected such a hero of prayer and faith as Joshua was, to question God's love and mercy in bringing his people across Jordan. 2d. For the moment, at least, he doubts God as to the future. "To deliver us into the hands of the Amorites to destroy us?" Joshua 7: 7. Well has one said: "Defeated and distressed minds see every thing through the disorder and confusion of the present." 3d. He reasons that any part of his past life is more profitable than the part he is passing through now. "Would to God we had been content, and dwelt on the other side of Jordan." Joshua 7: 7. Many under pressure have done no better than Joshua, and multitudes have done much worse.

God's silence continues, but in it we see wisdom, for it gradually prepared his servant to suspect that something was radically wrong in the camp of Israel; it helped him to get a vivid view of the severity and justice of God's anger against Israel; it brought him to the point where he willingly acquiesced with Jehovah, and in due time executed his solemn sentence against the covenant breaker, and it enabled him to know more fully, than he could otherwise have known, that when the camp was purified, triumph for a covenant-breaking people "would be the most ruinous defeat of all."

When the "eventide" arrived, and the day of prayer, fasting, humiliation and confession was ended, God broke the silence, and startling was the information disclosed. Here it is:

"Israel hath sinned." Joshua 7: 11. While personally Achan was the only man who had committed the sin, and for a time no one except he and possibly his household knew of the wicked act, yet God declares that "Israel hath sinned," and as a result of that sin, "The anger of the Lord was kindled against the children of Israel." Joshua 7: 1. But why hold the sin of Achan as the transgression of all Israel? Because Israel is one body of people, under the same covenant, with one common interest, one goal, one destiny, and led and protected by the same God. Hence, while only one man is personally guilty, yet Joshua, the elders and all Israel are held *corporately* guilty. And it is worthy of special note here, to remind ourselves of the fact that this law of corporate accountability is believed, adopted and enforced "in the intercourse of nations," acknowledged "in family and social life," made the basis for many reproofs given to the church of Jesus Christ, and becomes one of the foundation stones for deliverance from all sin, because "As in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15: 22.

CHAPTER XXV

GOD'S METHOD OF UNCOVERING SIN AND PURIFYING THE CAMP. Joshua 7.

In the story of the defeat of Ai, and the disastrous results that followed, we have God's method of dealing with sin, with the sinner, with the sinner's family, with the sinner's possession, and with the body of people who have a transgressor for one of their members. God whose all-seeing eye has discovered the way by which sin entered the camp, will discover the transgressor who has introduced it, and assist in digging up and uncovering the proof of his guilt.

The divine method provides for the detection of the guilty tribe, the guilty family, the guilty household and the guilty individual. What an awe-inspiring scene it must have been on that early morning when the tribes of Israel passed by in solemn review. Every tribe escapes but one, namely, Judah, the chief of all Israel, holding first position "in the general encampment around the tabernacle," Num. 2: 3, the most numerous and the most powerful, showing that "past history," "present dignity," or even "future prosperity," can not save from the disgrace of family sin. The guilty man is in that tribe. On with the search! The families of Judah passed by and all escaped except the Zarhites. Then the family of the Zarhites passed by "man by man" and the household of Zabdi was taken. What a thinning out! We are now down to the household that contains the criminal. Look at that household of Zabdi passing by. Do you see that pale, deathly look on that man's face coming yonder? On he comes shaking, trembling and as white as a sheet! Feet faltering, knees knocking, lips quivering, eyes staring, hair standing and features all distorted, yet drawn by an unseen power, and forced

to move on to meet his sin and an angry God. "Man by man" the household of Zabdi passed by, "And Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken." Poor Achan, your sin has found you out. Oh, my dear reader, when God sets out to discover a transgressor, there is no escape. Man, you must meet your sin here or hereafter.

The course pursued in the divine program to uncover and bring to light the guilty culprit shows the omniscience of God, his impartial Spirit in the investigation, his deliberate method, the solemn but steady progress, and the certain and overwhelming, convincing results that always follow divine activities.

Immediately on the discovery of Achan as being the guilty transgressor Joshua addressed him thus: "My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me." Joshua 7: 19. The phrase "my son" shows the tenderness of Joshua toward the criminal, while his hatred and severity toward sin remain firm and unchanged. The spirit manifested by Joshua toward Achan is the spirit of Jesus, and in keeping with the sentiment of the poet who wrote,

"To hate the sin with all our heart,
And yet the sinner love."

Achan's confession of his sin, Joshua 7: 20-22, is positive proof that sin is progressive. There are four items in his confession. 1st. He sees the Babylonish garment, which Josephus says was "a royal garment woven entirely of gold," the "two hundred shekels of silver and a wedge of gold of fifty shekels weight." 2d. He covets these devoted and anathematized material things. 3d. He takes of the accursed thing. 4th. He hides it "in the midst of his tent." Such a

course as that pursued by Achan proves that he had no real faith in divine omniscience, divine punishment and in the word of God, else he would have refrained from his heinous crime.

No sooner had Achan confessed his sin, than "Joshua sent messengers, and they ran unto the tent; and, behold, it was hid in his tent, and the silver under it. And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the Lord." Joshua 7: 22, 23. This completes the narrative of the disclosure, in which it is clear to be seen that God was just; for the law that said: "At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death," Deut. 17: 6, has been "scrupulously met," as the following items show: the casting of the lot had revealed the guilty man; Achan had confessed to his transgression, and now the stolen goods, the third witness, testify to the whole truth. And it is also worthy of note that this disclosure threw light upon the past; for the defeat at Ai, the slaughter of thirty-six of the Israelites and the silence of God "until the eventide," are all made plain.

The execution of the solemn command, "And it shall be, that he that is taken with the accursed thing shall be burnt with fire, he and all that he hath," Joshua 7: 15, follows immediately upon Achan's confession, Joshua 7: 24-26. Before Israel can be released from the execration and curse of God that is upon her, and secure his blessing again, she must not only separate herself from her transgression, but she must give some *public expression and adequate acknowledgment of her deep abhorrence of sin and covenant breaking*. This she does by the execution of Achan and "all that he hath." Sin "irrespective of temporal loss," of "social affections" and of "pain in its severest form," must be put away, together with "the

gains of iniquity," for to retain the stolen goods is to "retain sin." God requires no less of us. For ministers of the gospel and lay members knowingly to wink at sin in the local congregation, and cover up iniquity in an offending member, who has broken his solemn vow with God and with the church, is to invite the anger of God and secure his curse instead of his blessing. "But now I have written unto you not to keep company, if a man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. . . . Therefore put away from among yourselves that wicked person." 1 Cor. 5: 11-13.

While to the man of the world, who has no spiritual vision, the frightful punishment of Achan's sin may seem severe, yet in it we see clearly the vindication of God's law and his covenant, because the punishment was in perfect keeping with the provisions of the law. By reference to Joshua 6: 18 and Deut. 7: 26, Achan's transgression had devoted, or accursed both himself and Israel; the execution of such a sentence as his, was to be by stoning; Deut. 13: 10; the person to be executed was to be stoned without the camp, Lev. 24: 14, and the bodies of the persons executed, "their slaughtered cattle," and all their possessions were to be consumed by fire, Deut. 13:15-17. Such a course of procedure certainly impressed Israel that God would have his commands obeyed, regardless of the cost. And yet we do not doubt but that the tenderness and compassion of Joshua toward Achan, and the "merciful deliberateness of Jehovah" in discovering and punishing the criminal, assured the Israelitish people of God's love toward them, and his hatred toward sin, even in the midst of such a severe judgment.

Again, the raising "over him a great heap of stones," was a "memorial of solemn warning," of "national purification and reconciliation with God," and was intended to serve as a torch

of hope in times of future darkness. While men and nations now, seldom, if ever, set up memorials to celebrate their sin and shame, yet Israel in her day erected memorials both of her victories and of her defeats. Just as the stone set up by Samuel "between Mizpeh and Shen," 1 Sam. 7: 12, celebrated the great victory of the Israelites over the Philistines, so the "very great heap of stones," 2 Sam. 18: 17, piled on the slain body of Absalom was a memorial of the disgrace of rebellion and the final end of disobedience; and while Jordan has its cairn, so the grave of Achan has its heap of stones. Since all Israel are held guilty in Achan's sin, all Israel are held *Judicially purified* in his punishment and destruction. But Israel is not to forget the divine mercy that follows human penitence, hence this memorial in the valley of Achor. Several centuries later this incident in "the valley of Achor" became both a bow in the cloud and a voice in the wilderness to God's people, for he caused the prophet Hosea to cry: "I will give her [Israel] vineyards from thence, and the valley of Achor for a door of hope," Hosea 2: 15; and also Isaiah: "And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me," Isa. 65:10. What a picture of divine mercy and an open door of hope for sinful men to return in humility, and with tears of real penitence to their wounded and grieved Lord!

CHAPTER XXVI

THE DESTRUCTION OF AI, THE BUILDING OF THE ALTAR AND
THE READING OF THE LAW AT MOUNT EBAL. Joshua 8.

As soon as Joshua and Israel had executed the command of God in the slaughter of Achan and the destruction of all that he had, the record affirms that "the Lord turned from the fierceness of his anger," Joshua 7: 26, and gave Joshua instructions as to how to take Ai, Joshua 8: 1, 2.

If it should be asked why God required thirty thousand men, and so much stratagem, as were used to destroy Ai, when he had already promised to deliver it into their hands, it may be answered by reminding ourselves of the fact that he has endued man with wisdom and power for every important purpose in life, and hence it would be inconsistent with his gracious purposes to help him in any way that would render his God-given talents useless. One of the ancients said: "Though God has made man without himself, he will not save him without himself." To which may be added, neither will he give him victory in life's battle and conflict unless he supplements his own energies with God's power and in harmony with his purposes. Hence, there must be a concurrence of our wills with God's will, a happy co-operation with his power, and a rightful use of all lawful means, if we expect his blessings upon our undertakings.

In our study of the conquest of Canaan we must not overlook the fact that this was a religious war. Joshua and his men were "soldiers of the God of truth," while the seven nations of Canaan were fighting, not only for their territory, homes and families, but for a cruel, "debasing system of idolatry," and a system of ethics that was in direct opposition to the God of truth and the laws of human progress. Hence,

the battle was between light and darkness, and truth and error; and because God has ordained the final triumph of truth against error and light against darkness, these nations whose territory Israel had invaded were doomed to defeat and destruction. Hence, the destruction of Ai with its twelve thousand population was complete.

The record of the first two successful battles fought in the promised land, reveals the fact that God's methods for us in our spiritual conquest and conflict are variable. A comparison of Jericho and Ai makes this clear. In the divine program the battle at Jericho lasted for seven days, while the overthrow of Ai was accomplished in one day. In the conquest and overthrow of Jericho there was no concealment of the movements of the people, while the destruction of Ai seems to have depended on "an ambush for the city." In the former case the priests blew with the trumpets in their daily march around the city, and at the end of the seventh day all the people shouted, while in the latter case the twelve thousand people of Ai were slain with "the edge of the sword," Joshua 8: 24, 25. In the case of Jericho the daily march, the silence of the people, the priests blowing the trumpets and the impressive shout of all of the people at the proper time, were sufficient, so far as any outward means were concerned, while at the destruction of Ai, Joshua's outstretched hand with the drawn sword, which is a "recognized form of supplication for mercy," Ps. 44: 20, 68: 31, and "indicative of divine anger," Ex. 7: 19, was not drawn back "until he had utterly destroyed all the inhabitants of Ai," Joshua 8: 26. Hence, it is the height of folly and a mistake of the first magnitude for any of us to undertake to program the Holy Spirit in his work, and to suppose that God's work can not succeed and prosper unless it is always done just according to our preconceived ideas, and moves along the pathway that we have marked out. It is possible for *new vehicles or methods* to move in the old

gospel path and accomplish the purposes and work of God, although many holiness people have not made the discovery.

Again, on the other hand it should be noticed that God does adopt and use human methods for the advancement of the Redeemer's kingdom, providing they do not conflict with divine purposes. Peter's formula for the lame man at the gate Beautiful was: "Look on us; in the name of Jesus Christ of Nazareth rise up and walk," Acts 3: 4-6; while Paul's formula for the cripple at Lystra was to cry "with a loud voice, Stand upright on thy feet," Acts 14: 10. The formulas are different, but God blessed and used each, and both men were instantly healed. Hence, it is clear to be seen that God does adopt and bless human methods that vary. Why? We answer, for the purpose of giving freedom to our own personality and individuality. Yet he has placed limits upon these, and when they run counter to his will and seek any thing else but his holiness and glory, he rejects them. The "seven sons of Sceva, a Jew," had an ambition to cast out devils, not for the glory of God, but for their own exaltation. Hence, while the formula, "We adjure you by Jesus Christ whom Paul preacheth," was all right, yet their motive being wrong, God rejected them and "they fled out of that house naked and wounded," Acts 19: 13-16.

Passing on from the destruction of Ai, we come to the erection of an altar to the God of truth and the reading of the law at Mount Ebal. The account is given in Joshua 8: 30-35. This followed the destruction of Ai, and called for the cessation of military activities. Joshua's generalship might have led him to say, "Let us follow up our successes," but God had ordered otherwise, and another lesson of waiting on the Lord and for the Lord, as at Jericho, is needed, and hence, he gladly acquiesced with the divine program. God's way is best. Several items relative to this altar are worthy of special note.

1st. It was erected by divine command, as given through Moses, Deut. 27: 2, and Joshua hastens to obey the Lord, as soon as divine providence opens the way for him, after entering the promised land.

2d. It was also erected according to divine direction which required it to be built of "whole stones" over which no man had lifted up any tool, Deut. 20: 25; the reason given for this being that to use a tool on it would pollute it. The stones were to be left just as God had made them in the original creation, teaching us that man must not attempt to finish God's work, or adopt any human way of approach to him, outside of that which he himself has ordained.

3d. This altar which was built by divine direction could in no way be beautified or improved upon by man, and hence it meant to Israel the "divinely appointed way to the presence and mercy of God," and is a beautiful type of Christ our altar, Heb. 13: 10, who can never be improved upon, but must be accepted as he is, as the only appointed way back to God and holiness. John 10: 1-9; Acts 4: 11, 12.

4th. Two kinds of offerings were offered upon this altar: the one a burnt offering, the other a peace offering. The first was for sin; the second was an expression of thanksgiving and fellowship. Besides the altar itself, "rude pillars of stone," were erected near the altar, Deut. 27: 1-5, and on the plaster of these stones "a copy of the law of Moses" was written "in the presence of the children of Israel," believed by Bible expositors to contain only the blessings and cursings ordered to be pronounced on their arrival at Mount Ebal and Mount Gerizim. "Compare Deut. 27: 3, 8, with verses 1, 26, of the same chapter, and with Joshua 8: 34."

Following the erection of the altar came the reading of the law, showing that God's altar and his word must go together. The same is true under the New Covenant. Christ,

our altar, is the living word, while the Scriptures, our Bible, is the written word. These two supplement each other and must never be separated in our thinking and preaching. Just as Calvary would be insufficient without the inspired word of God, so God's inspired revelation would be incomplete without the cross. But when taken together they reveal the way of salvation and holy living clearly, and assure us of sufficient strength for our day and generation. Just as this "copy of the law of Moses" was written on the pillars of stone "very plainly," Deut. 27: 8, so the Bible if left to tell its own story, is quite plain on the disease and the remedy. God's word contains "blessings" and "cursings." Blessings for the obedient and curses for the disobedient. Both must be preached. These words were written and proclaimed "before all the congregation of Israel," and, "There was not a word of all that Moses commanded, which Joshua read not." The men, the women, the little ones, and the strangers, were all there to hear God's message and give their "Amen" both to the curses and the blessings. The cursings and the blessings that were pronounced to that vast assembly (the largest that ever came together on one occasion) are recorded in Deut. 27th and 28th chapters. For the people to say "Amen" to each curse and each blessing, as they did on that solemn occasion, and then go out and break any one of those commandments, was by that act to say, "Let the curse be upon me." It is the same today. Every honest man who hears God's word must acknowledge "it's purity, authority and justice," and for a man to know his duty and refuse to do it, "to him it is sin," James 4: 17; and "the wages of sin is death," Rom. 6: 23.

CHAPTER XXVII

THE CONFEDERACY OF ISRAEL'S ENEMIES. Joshua 9:1, 2.

The confederacy "on this side Jordan," i. e., the west side, was composed of the Hittite, the Amorite, the Canaanite, the Perizzite, the Hivite and the Jebusite and their kings, five in number. The tidings of Israel's crossing of the Red Sea, her destruction of the two kings of the Amorites, Sihon and Og, whose territory they took on the east side of the Jordan, Joshua 2: 9-11; her successful crossing of the Jordan and the destruction of Jericho and Ai had reached the ears of the nations of Canaan, and the whole country was stirred by the Israelitish invasion. Nor were the nations of Canaan ignorant of the supernatural element that had wrought in behalf of Israel's recent victories, as the reference given above and the language of the Gibeonites, Joshua 9:9, clearly show. Therefore, in the spirit of rebellion against Israel and Israel's God, they, with the exception of the Gibeonites, were unanimously for the league, entered into it and gathered together "to fight with Joshua and with Israel with one accord." If there were any differences between these nations they were all dropped at this time. It is the same today. The enemies of Christ and his church will sacrifice personal differences and unite in their resistance against the onward march of truth and righteousness. Herod and Pilate who had been enemies became friendly when the trial of Christ was set. Luke 23: 12.

Again, just as ancient Israel had her enemies to meet and conquer, so the true church of Jesus Christ is confronted with foes on every side, which she must meet and overcome. See Philippians 3:18, 19. Briefly, let us notice a few of the enemies of the cross of Jesus Christ.

1st. Atheism. "In October, 1925, two men in New York City—one with long blond, silky hair, and the other the grandson of a famous pioneer clergyman—using their own names and the names of three dummies, applied in New York State for a charter to establish an incorporated society to combat religion, and to demonstrate that a belief in God is a belief in the non-existent. These men are Charles Smith and Freeman Hopwood—but more of them later. The application for the charter was promptly turned down; it was as promptly put in again. Two New York judges refused to sign it, but the two organizers with the forces behind them kept boring. Power and influence were brought to bear, and in November, 1925, the charter was granted, and thus the first organized body in the world, outside of Russia, to spread the doctrine of Atheism came into being. Its registered and official name is the American Association for the Advancement of Atheism, Inc., but it is generally referred to as the "4 A's." From *World's Work Magazine*.

The following from a "4 A" leaflet expresses the feeling of these men over the victory they scored in securing the charter:

"What a revolution has occurred! The former universal outlaw now plies his trade—not only without fear of the police and the courts, but with the assurance of their protection against those who would molest him. This in itself renders memorable this event" (the incorporation of the "4 A"). "In the annals of freedom, that which had been declared unlikely, and even impossible, has come to pass. A sovereign state has placed the stamp of legality upon an atheistic movement."

These "Atheists' nine points," as given by the *World's Work*, are the following: "1st. All churches shall be taxed. 2d. Chaplains in Congress, legislatures, and the army and the navy shall be done away with. 3d. Appropriations of public money for sectarian use shall be stopped. 4th. The bootlegging (their phrase) of the Bible and religion into the public

schools of America shall cease. 5th. No religious festival or fast shall be recognized by the State. 6th. The Bible shall no longer be used to administer an oath. 7th. Sunday as a religious Sabbath shall no longer be enforced by law. 8th. Christian morality shall be done away. In its place shall be natural morality, equal rights and impartial liberty. 9th. 'In God we trust' shall be taken off coins."

Their proposed active propaganda is couched in the following words: "In prosecuting its work, we shall be purely destructive; the society shall hold public meetings and erect radio stations for the delivery and broadcasting of lectures, debates and discussions on the subjects of science and religion; publish and distribute scientific and anti-religious literature; and conduct a general propaganda in the United States against the church and clergy. We shall specialize on tracts. The four page folders of the '4 A' will become famous. We shall flood the country with billions of copies. With mass productions—cards, leaflets, broadsides and folders can be sold at rates that will enable even our poorest members to broadcast them." Further on, this blatant, atheistic incorporated body says: "Its main purpose is to wage war on religion itself—there is no God! And our supreme effort will be to free mankind from the fear of a nonentity. The worshipping a verbal idol must end."

The conditions of membership are stated as follows: "Membership shall be open to atheists who indorse the object of the association, and who pledge themselves never to compromise by word or deed with clericalism."

In the short space of nineteen months the "4 A" have established Atheistic clubs in the following educational institutions: "University of Rochester, Colgate University, Brown University, University of Colorado, University of Kansas, Cornell University, University of Tennessee, New York University, University of Chicago, Clark University, Phillips Exeter

Academy, City College of Detroit, George Washington University, University of Denver, University of Texas, University of Kentucky, University of Wisconsin, University of California." From *World's Work*. Since the above was written, two more atheistic clubs have been organized in two more institutions, making twenty up till June, 1927. Some growth—this!

Sponsored by the "4 A," there has come into existence the "Junior Atheistic League" for boys and girls "from seven to seventeen." Queen Silver who publishes the "Queen Silver Magazine" is a California girl of but seventeen summers (up to 1927) "and is a leader in the Junior Atheistic League in the West." This league is spreading the following pernicious doctrines among the high school and college students of the country: "There is no God. The idea of the virgin birth is laughable. There is no heaven and no hell. Religion is worship of the supernatural, and should be abolished. The church is a dangerous institution." From *World's Work*.

The "4 A" permit and encourage the Junior Atheistic League to select their own names for their local societies. "God's Black Sheep" is the name used by the high school students of Philadelphia; "The Devil's Angels" by the society in Los Angeles; "The Damned Souls" by the one in Rochester, N. Y.; "The Circle of the Godless" by the University of Wisconsin; while the University of North Dakota have adopted "The Legion of the Damned," giving the head of the society the name of "His Satanic Majesty."

It is almost unbelievable that the young and rising generation could be induced to go to such lengths in wickedness and godlessness as shown in the items given above, but nevertheless they have, and it is high time for our fathers and mothers to be warned of this rapid spread of atheism and infidelity that has broken in upon us, and to remember that their children are exposed to this octopus of hell. Says the *World's*

Work: "The efforts of this organization [the Junior Atheistic League] are wide spread and growing in intensity, the organizers hoping to take advantage of new tendencies of thought and action among boys and girls. The propaganda constitutes a problem, not only for the parents, but also for the churches."

Further: for the purpose of showing the effect that such an organization as the "4 A" must have on a sovereign state that would place its stamp of legality upon it, the following may be of interest to the reader: The Literary Digest for January 15, 1927, gives us the "results of a questionnaire conducted by two hundred newspapers in sixteen cities, at the instance of the Advertising Association." The questionnaire was for the purpose of determining whether "the old faith" was still strong in America and dealt with the following questions: belief in God, immortality, prayer, divinity of Jesus, inspiration of the Bible, member of church, church attendant, churchless community, family worship, raised in religious home, children in religious school and religion necessary element. The questionnaire was prepared by 100 clergymen and sent out "to find out what America believes about fundamental religious questions." The Literary Digest tells us that the questions asked on the subjects stated above shows that "In New York, the number of believers and church goers is markedly less than in the country as a whole." To this may be added the fact that the percentage of "yes" votes in this nation-wide, religious poll, shows New York State the lowest in the list on every question, except the question, "Were you brought up in a religious home?" But why should New York, the first Sovereign State in the Union to place its "stamp of legality on an Atheistic Movement" stand at the bottom in the list of this questionnaire? Let the wise and thoughtful answer.

2d. A second enemy of the cross of Christ, is the widespread doctrine of religious Modernism and Liberalism. Since

it is a conceded fact that a stream is not likely to rise higher than its head, it may not be out of place at this juncture to give just a bit of history of this "Higher Criticism." Originally it was used to distinguish it from what was known as "Lower Textual Criticism," which embraced the study of origin, dates, authorship, literary structure, etc. The pioneers of "Higher Criticism" were Spinoza, the German philosopher and a Mr. Hobbs, an English Freethinker. It is also a historical fact that a Frenchman of the name of Astruc in 1753, who was a Freethinker, wrote the book which laid the foundation of "Higher Criticism." In his work he divided the book of Genesis into two sections, which he called the Jehovaistic and Elohistie, affirming that they had two authors. A half century later German Rationalists adopted the theory of Mr. Hobbs, and a long line of higher critics in Germany, England, and America have followed, among whom are Ewald, Kuenen, Bauer, Willhausen, Colenso, Robertson, Smith, George Adam Smith, Professor Cheyne, Dr. Driver and Dr. Briggs. The earlier advocates of the movement, and most of the critics of the present day, began by denying miracles, prophecy and a divine revelation.

Mr. Canon Hague in speaking of them says: "The Bible in their view was a mere human production; as they deny the supernatural, the animus that animated them in the construction of their hypothesis was the desire to construct a theory that would explain away the supernatural." Robert Anderson sums it up thus: "The Higher Criticism has degenerated to what is a skeptical crusade against the Bible, tending to lower it to the level of a purely human book." Mr. Bettex, a distinguished German professor, has the following to say on the subject: "They unanimously deny the inspiration of the Bible, the divinity of Christ, the fall of man, the forgiveness of sins through Christ, the prophecy and miracles, the resurrection of the dead, the final judgment, and heaven and hell."

The God-dishonoring attitude, soul-polluting influence and hell-blighting effect that Modernism is spreading in the colleges and the universities of this and other nations, are graphically told in "Cunningly Devised Fables," by Rev. Basil Miller and Rev. U. E. Harding, from which the following is taken: "The hot-bed of Modernism is the seminary, the larger denominational college and university. Our universities on the whole are seed-plots of atheism, hell-hatcheries of liberalism. Leuba has shown that only 14 per cent of our psychologists, 18 per cent of the biologists, 32 per cent of our leading historians, and 34 per cent of teachers of physics and kindred sciences believe in the existence of God! Three-fourths of our leading professors of our great educational institutions do not believe there is a God; naturally they reject the Bible, and do their best to wreck its teachings. These men are faith destroyers, soul wreckers, heart degraders, life ruiners, undermining the power of the Bible, and stealing the glory from Christianity." These same writers show that "fifteen per cent of all sophomores, thirty per cent of the juniors and forty-five per cent of the seniors in our strongest institutions have left the faith of their childhood. In other words, these atheistic professors cause practically fifty per cent of their students to reject their faith. Atheists in the university chair, and liberals in the seminary fight for the same views." Page 109.

In closing this chapter it is well to remember that atheism, skepticism and infidelity, have made their contribution to literature, and to the world, and are wont to make their boasts of having had such leaders and defenders as Voltaire, Thomas Paine, Bob Ingersol and such like; but these men are dead and gone, and real Christianity and the Bible are still with us. Let no one despair or think that the present outburst of atheism and skepticism and their boasted claims to destroy Christianity and the Bible from the face of the earth and drive God out of the Universe, will be successful, for he has said that "No weapon that is formed against thee shall pros-

per; and every tongue that shall rise against thee in judgment thou shalt condemn," Isa. 54:17, therefore, "Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity; for they shall soon be cut down like the grass, and wither as the green herb," Ps. 37: 1, 2. God has not forgotten how to laugh at the incorrigible wicked and those who have reached an irreversible moral obduracy, for it is written: "He [God] that sitteth in the heavens shall laugh; the Lord shall have them in derision. Then shall he speak unto them in his wrath and vex them in his sore displeasure," Ps. 2: 4, 5. He gave John, the divine, not only a vision of the spiritual condition of the seven churches of Asia Minor, which appears to include the history of the church of Jesus Christ from the first century of the Christian era to the close of the Gentile age, but a clear insight into the deepening shadows of the coming tribulation period, the disintegration of all earthly governments, the down-fall and complete overthrow of the Anti-Christ and his armies, and the radiant, bursting, shining glories of the millennium, when we shall have a world without a demon in it, when Satan shall be cast into "the lake of fire," and all the nations that forget and fight against God shall be turned into hell, and when the knowledge of the Lord shall cover the earth as the waters cover the sea. Hail that glorious day!

CHAPTER XXVIII

THE CONFEDERACY OF ISRAEL'S ENEMIES CONTINUED AND CONCLUDED. Joshua 9: 1, 2.

In our last chapter we considered Atheism and Modernism as two wily enemies of the God of truth. In this we will examine three more, namely, looseness in morals, worldliness and carnality.

3d. The looseness in morals and the rapid spread of "social immorality" is alarming, as seen in the following: "Uncle Sam's war records show that about seventy-five per cent of the young men of America are tainted with the ravagings of that disease that burns the fire from their beings, and visits its life-destroying properties upon coming generations. Statistics prove that less than ten per cent of America's young men attain their manhood without the loss of their purity through social immorality; and between thirty and fifty per cent of our young women attain their maturity without the loss of their virtue. Who is to blame? The modern socialized, degenerate, liberalistic church? In our high schools, multiplied thousands of illegitimate babies are born to unmarried mothers, thousands more, according to reports of physicians, would be born were it not for the abusive murder of unborn babies of these school girls by renegade doctors." *Cunningly Devised Fables*, pages 99, 100.

The "Signs of the Times" makes the following pertinent statement: "There is a trinity of evil powers abroad in the world today, and all of them are hell-bent: Salacious literature, which has so amazingly increased in volume and daring since the war; the motion picture, with its erotic themes and eternally warring triangles; and the lowered moral standards of women as revealed in their dress or lack of it, their increasing

use of the cigarette, and their promiscuous familiarities with men, as in 'necking' and 'petting' parties."

They tell us that 10,000,000 people attend the moving picture show daily, and that five Jews practically control the business. Professor A. S. London in Herald of Holiness, official organ of the Church of the Nazarene, writes: "The American people pay Will Hays \$150,000 annually to oversee the business, and urge the public to patronize these clean, censored, educational institutions, and at the same time he puts on the half-nude, bank robberies, holdups, divorce scandals, kissing type of pictures." Some food for serious thought here.

Salacious literature poisons the mind and pollutes the soul. It is as disintegrating and disorganizing to the spiritual and mental life as insanity and small-pox are to the physical man. The laws of the mind are growth, association, congenital influence, causation and freedom. In its historical aspect the mind manifests a tendency to development, from the incipient stages of thinking to that of robust reasoning, and from ignorance to that of knowledge. Its growth is from within to without and from without to within, or by sensation and reflection, or by the appropriation of the facts of the outer world and independent, self-action or communion with itself. Hence, how important it is to keep it clean and free from trashy and impure literature, and filled with the pure, solid and substantial kind.

Smoking and drinking intoxicating beverages, which often go together, call for some consideration. Statistics show that cigarette smokers possess more than fifty per cent of syphilis taint and blood poison. A leading specialist in the treatment of syphilis says: "I made tests in one month of 168 men and women. Of this number 139 were tainted with a very high percentage of the disease, and were unfit to marry or associate with the opposite sex; and of this group of 139 so afflicted, ev-

ery one was a slave to the cigarette habit. The remaining twenty-nine were not only free from the taint in serious form, but every one of them was free from the cigarette habit."

As to the effect of alcohol on the mind, note the following: the brain is surrounded with three membranes, of a triple lining, and while thinking is performed by the brain, it is directed and entirely under the control of this triple lining. Now to quote from "Brain Tests": "When alcohol taken in the stomach inflames the blood, and the blood inflames this triple lining of the brain, thought is erratic, silliness of speech often results, and the inebriate does things that are unmanly and even unpardonable at times."

Is it any wonder with this looseness in morals and the rapid spread of "social immorality" and the conceded facts relative to the ruinous effects of tobacco, strong drink, etc., on the mental, physical and moral nature of man, that we should have 150,000 feeble-minded people and 150,000 epileptics in the United States? Do you wonder that crime in the United States should have "quadrupled the forty years prior to 1890, or increased over 480 per cent, while the increase from 1890 to 1900 has been fully as fast as in any previous decade"? Is it any wonder, that we have sixty-five million people in the United States who are not identified with any church? Did you know that there were twenty-seven million young people over nine and under twenty-five years of age in these United States that are receiving no religious instruction whatever? Think of seventy thousand illegitimate children being born in the United States in 1927, and that forty thousand of these mothers who gave them birth were under fourteen years of age! What do you suppose other nations think of our boasted Christianity when we have more divorces in our country than any other nation in the world? The United States has one Mohammedan and seventy-four Buddhist temples, and do not think that they are not doing business in their line. Don't

you think we better wake up and get busy in Home Missions and Evangelism?

4th. We name worldliness as a fourth enemy of Christ and his Church. In 1 John 2: 15-17 we have the following relative to the world: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the world. And the world passeth away and the lusts thereof; but he that doeth the will of God abideth forever."

Worldliness may be defined as the dry rot of hell. It floods its victim with an inordinate love for worldly possessions, worldly positions, worldly pleasures, worldly fame, worldly honor and worldly applause. It is insidious in its attack, bewitching in its approach and alluring in its offers. It paints its pictures in bright colors, and makes the unreal look real, and the false true. It offers more than it gives and promises more than it delivers. It befogs the mind as to eternal verities, deadens the sensibilities to divine impulses, and degrades the will as to divine values. It chills spiritual life, freezes seraphic devotion and deadens pure, ardent love. It narrows the vision, shrivels the soul, and changes the center of gravity from God to self. It measures success by the objective achievements of the individual during his earth-life, but leaves out of the account the fact that the influence of his life reaches far into the future and overlooks his "relation to God and eternity." Hence, in the language of the scripture it is God's enemy, foe, and bitter antagonist. "Ye adulterers and adulteresses, know ye not that the friendship of this world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." James 4: 4.

5th. Carnality, the fifth in the list, is an enemy of Jehovah, as the good Book states in the following words: "Be-

cause the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8: 7.

Carnality is not temptation, because Adam before his fall into sin, and the holy angels before their fall, were pure and yet they were tempted. Then too consider that Christ, the immaculate Son of God, "was in all points tempted like as we are, yet without sin." Heb. 4: 15. Now since carnality is not temptation, as the cases stated above, show, then what is it? Answer: *It is the bend in our fallen nature*, Hosea 11: 7; or as Daniel Steele puts it: it is "The corruption of the moral nature derived from Adam's apostasy and a lack of conformity to the moral law." Moral depravity is the eyesore of the world, and the black plague of the human race. Its essence is enmity, its principle is unbelief, and its development is rebellion. There has not been a single violation of the ten commandments since the days of Moses, or a crime since the fall of Adam, that is not traceable to carnality in the human heart. It is the breeder of all crime and the cesspool of all iniquity. It is the instigator of war, the parent of lies and the father of murder. It is the hatchery of unholy lust, the breeding pen of adultery and the spawning pool of sensuality. It is an enticing harlot, who persuades your understanding and your will to yield to her devilish solicitations, and when you do, the result gives birth to actual transgression and personal guilt. Carnality grows by its own exercise, and when yielded to, it increases the strength of the desire to sin. Hence, unholy thinking leads to unholy feeling, and unholy thinking and feeling lead to unholy desires, and all these to unholy choices, and the full strength of all these to unholy deeds, and these in turn inflame and feed the desires. Hence, it is a mistake to blame God, or even the devil, as Mother Eve did, for the wicked life you are leading, because your trouble is on the inside, and that trouble is carnality. Bishop Tillotson said: "The worst devil is a man's own lust [depravity], and more strongly incites him to sin, than any devil without can possibly do." Dr.

Theodore Cuyler said: "A man's worst foe walks in his own shoes." Surely these statements are not far from the whole truth. While carnality is not like a minor disease of the body, but like a cancer or malignant fever, which, if left to run its course, will result in physical death, yet blessed be God, we have access to a *redemptive remedy* and *power* outside of ourselves, Matt. 1: 21; John 1: 29; and hence there is no excuse for any of us to continue to live with this virus of hell, this leach of perdition, and this spiritual fire that will burn the wicked in hell to all eternity, in us. God offers to take it out, and it is up to all of us to let him do it.

These five enemies of the cross of Jesus Christ, namely, Atheism, Modernism, Looseness in Morals, Worldliness and Carnality, are but a few of the many that confront us, but they must be met in the open, and dealt with in the spirit of the gospel of Jesus Christ. Only those who know the truth and possess holiness of character and righteousness of conduct, are eligible for the task, and qualified for the work.

CHAPTER XXIX

THE GOD OF BATTLES. Joshua 10: 1-15.

A glance at the correlation of forces in the mutual adaptation of nature is illustrative of the fact, that for every need there is a corresponding supply. For instance, the eye needs light, and the light fits the organ of visual sensation. Sound fits the organ of auditory sensation. The spiritual, mental and physical man must have food; God's word fits and feeds the spirit of man. Truth fits into the mind, and food fits the stomach, one of the principal organs of digestion. The air is adapted to the wing of the bird, and the water to the fins of the fish. The same law holds good in the realm of the spiritual. For every spiritual need there is a corresponding supply, and that supply is furnished from Jehovah's infinite resources.

It was stated in the last chapter that Joshua was confronted by a combination of Canaanitish people, and that the federation came out to fight against him and the children of Israel "with one accord." Hence, the greatest emergency of his life up to this time, stared him in the face, and he was about to engage in one of the most terrific battles that he and "the holy seed" had encountered since they had entered the promised land. Although he was a hero of faith and prayer, he was not exempt from this trying hour and severe test. It is the same with us. Life is full of emergencies and acid tests, and none of us is exempt. The royal road to victory and success is strewn with many a thorn and often overcast with clouds and storm. Yet, as the bee gathers nectar from the thistle, and the thorn is overshadowed with the beautiful rose, so these severe tests and fiery trials are but God-given opportunities for the exercise of achieving faith, stepping stones

to the higher spiritual altitudes, and from them we may gather the "sweets" of redeeming grace.

It is interesting, refreshing and spirit-enlightening to follow the movements of Jehovah and the God of battles in this religious war between truth and error, right and wrong, and light and darkness. Israel's enemies were trusting in the arm of flesh and relying on human might, while Joshua and the "holy seed" were warriors of the God of truth, and relying on the arm of omnipotence. And because the God of truth, with his infinite resources and abundant supplies, is on the side of truth, purity and righteousness, and always shows himself strong in behalf of the needy, they have nothing to fear. Hence, to those who are in divine order and who are marching under divine directions and fighting under divine orders, there can be no question as to final and complete victory.

In our conquest of Canaan we are now confronted with "the battle of Beth-horon," Joshua 10:1-15, "the scene of many Hebrew victories." The several steps that led up to and resulted in this splendid and overwhelming achievement of Jehovah and Israel against their enemies are worthy of special note. To these we now call attention.

1st. The secession of the Gibeonites and their league with Israel, was at a most opportune time, and afforded a vantage ground for Israel and her armies. By this very act the Gibeonites placed four of the most important cities of the land of Canaan into the hands of Joshua (see chapter 9:17), and made it easier for him to break up the federation that had been formed against him, than it would have been had they entered the league. On this move of the Gibeonites, Professor Wilkins remarks: "He (Joshua) was able to drive his army like a wedge into the very heart of the hostile country, and strike his blows right and left at the isolated divisions of the enemy." History is still repeating itself. Many today who once were bitter enemies of God and his church, have grounded

their arms of rebellion, and embraced the truth, and have turned in with God and offered mercy. May their number increase!

2d. The split of the new federation of Israel's enemies was another important step. Says the Homiletic Commentary: "This defection of the Gibeonites severed the new union into halves. The Southern Confederacy hastened to wreck its vengeance on the traitorous cities; Joshua hastens to succor them, and ere the northern kings could join in the conflict, the southern half of the kingdom had fallen forever." See Joshua 10: 1-10. Hence, the united efforts that the nations of Canaan made to save themselves and their country worked to their own undoing and hastened their overthrow. The history of the church of Jesus Christ down across the centuries furnishes many illustrations of the federation of her enemies' being broken, and their destruction hastened by their opposition to God and his truth. For instance, the church of Rome became corrupt; Luther lined up with the Christ of God, launched the Reformation, and restored the long-lost doctrine of justification by faith, not by works. Men and devils and false systems of religion fought the Wesleys, but the glorious doctrine of entire sanctification, accomplished by faith and by the baptism with the Holy Spirit prevailed, and multitudes today with clean hearts and shining faces are preaching and living the life. Glory!

3d. Jehovah called into play one of the destructive forces of nature, namely, "great stones from heaven," to assist in the work of the destruction of the nations that stood against him and his truth. Joshua 10: 11.

For the purpose of informing and assisting those that may be skeptical with reference to showers of falling stones from the heavens, I call the reader's attention to the table furnished by Adam Clarke in his commentary on the book of Joshua, which gives twenty-five distinct incidences of such fallings

throughout the world, reaching from the days of the Roman Tullus Hostilius, given by Livy, down to as late as April 26, 1803; and ranging in numbers from a few to as many as about twelve hundred in a single shower, and weighing from a few pounds up to three hundred pounds. Surely our own God is unlimited in his resources, and is fully able and willing to furnish whatever is necessary to turn seeming defeat into overwhelming victory! "Whatsoever the Lord pleased, that did he in heaven, and in earth, in the sea and all deep places." Ps. 135: 6.

4th. The climax at "the battle of Beth-horon" was reached when the sun stood "still upon Gibeon"; and the "moon, in the valley of Ajalon," Joshua 10: 12. The battle was fierce, but Joshua and Israel were "fast gaining the victory." The falling hail stones were slaying their fleeing enemies, while the armies of Israel were protected from the celestial and destructive phenomenon. This was clear proof that the armies of heaven were working in their behalf; yet it was evident that the light of the closing day would be gone ere complete victory could be won. Under the cover of night many would escape, and the battle to a large extent would have to be fought again. Joshua sensed the situation, and no doubt was stirred to the bottom of his soul with a *burning desire* that the complete victory should be won ere the day closed. It was an awful hour. The tension was great and the load heavy. The crisis had come, but it served as an incentive to faith; for would not the God of battles, who had helped them thus far, help more, and see them through to complete victory? Surely he would. Hence, forgetting all else, except God's omnipotent power and love "and Israel's need," he waxes bold and offers a prayer, and makes a request that no sane, living mortal before or since has made or offered. Hear it: "And he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon." What holy recklessness! What daring! What a challenge to those heavenly and

far-away bodies! Yet we can not but admire him, because his faith refused to be limited by the seemingly impossible! His prayer and request reached as far as Israel's need, and his mighty achieving faith reached as far as the request. The one balanced the other, and God who loves to honor a real, living, robust faith, heard and answered the man of God, for "The sun stood still, and the moon staid, until the people had avenged themselves upon their enemies." Joshua 10: 13.

In spite of the Modernists' "theory of interpolation," and their theory of "a poetical quotation made by the author of the book of Joshua," and their desperate and futile effort to do away with this miracle of divine working, we hold it to be true that Joshua's long day came about "by the miraculous interposition of Jehovah." As to the manner of how this most marvelous miracle since the creation of the world was performed, we are not personally interested. The pen of inspiration records the fact, we accept it as such, and there we prefer to let it rest.

5th. This marvelous interposition of Jehovah on this occasion helped to confirm the Israelites in the *being* and *perfections* of God, in his *special providence*, and placed the objects of their idolatry "at the command of the enemies of idolatry." Smith in his dictionary calls our attention to the fact that the Canaanites and the Phœnicians worshiped Baal and Ashtarothe, the former referring to the "sun-god" and the latter the "moon-goddess." Ashtarothe symbolized "productive power" and Baal symbolized "generative power." If this view be correct, then to have the sun and moon which had been worshiped so long by these heathen nations, to come under the control of a man, and to have their gods demeaned "before the eyes of all concerned," would nullify the whole system of idolatry, and assist the Israelites in keeping in line with Deut. 4:19. Hence, truth triumphs, and error and wrong

succumb to achieving faith. "This is the victory that overcometh the world, even your faith." 1 John 5: 14.

Further: there are some scriptures that seem to refer to this "extension of the day." For instance, Isa. 28: 21, 2 Sam. 5: 25, 1 Chron. 14: 16, and especially Habakkuk 3: 3-13. The wonders at Sinai, at the Red sea, "in the wilderness," and the crossing of the Jordan, seem to be clearly set forth in Habakkuk 3:1-10. If so, then verses 11-13 must set forth the conquest of Canaan, under Joshua, the destruction of the heathen, and this very incident—the sun and the moon standing still at the battle of Beth-horon.

The lessons to be learned from this miraculous interposition of Jehovah in behalf of his people may be briefly stated as follows:

1st. No weapon formed against God's people can prosper. Isa. 54: 17.

2d. No emergency can arise in the lives of those who are living in the center of God's will, but what omnipotency will meet that emergency, clothe his people with invincible power for holy conquest, and make them more than conquerors through him that loved them. Rom. 8: 37. The mighty Jehovah that split the Red Sea wide open, set a well-filled table for the children of Israel in the wilderness, rolled back the tide of the swollen stream of the Jordan, knocked down the walls of Jericho, overwhelmed the league of nations at Beth-horon, quenched the violence of fire for the three Hebrew children, closed the mouth of the lions for Daniel, opened the jail for Peter, and shook the foundations of the prison, opened the doors and loosed the bands of every prisoner, while Paul and Silas prayed, is still on the throne, and before he will suffer one of his little ones to be defeated, he will chain every devil in and out of hell, and put the angels on half rations.

3d. The far-reaching effects of "the battle of Beth-horon" are not to be overlooked. Hurlbut in his book, "Palestine

Through the Stereoscope," calls attention to this fact in the following words: "Those slopes [referring to the 'Pass of Upper Beth-horon from the South'] were for hundreds of years from Joshua to David, the field of warfare between Israel and the older races. Not far away was fought one of the great battles of human history, 'the battle of Beth-horon,' Joshua 10: 1-11,—great, not in the number of warriors, nor the extent of empire at stake, but in its far-reaching results to the world. On that day the fate of the world's religion was at stake. If the Canaanites had triumphed and Joshua had fallen, we can not see how there could have been in the centuries to come any history of Israel, any Psalms of David, or prophecy of Isaiah, any Jesus of Nazareth or Gospel for the world. If ever in all earth's annals there was one day when the sun and moon might well stand still until the mighty victory was won, that was the day. Joshua 10: 12-14. The biblical narrative states that the five allied tribes of the Canaanites were routed. Their kings were slain. On the map you may trace in imagination the sweep of Joshua's swift march around southern Palestine, through Ajalon, Libnah, Lachish and Hebron, to gather up the fruits of his victory." Pages 20, 21.

CHAPTER XXX

THE GOD OF BATTLES CONTINUED AND CONCLUDED. Joshua 10: 15 to 12: 24.

Following the slaughter of the five kings at the battle of Beth-horon, "Joshua's swift march around southern Palestine" with his victorious army, resulted in the conquering of seven more kings and their cities. The Homiletical Commentary in its critical notes on this Oriental scene says: "Comparing chapter 14: 7, 10, and the date of sending the spies from Kadesh-Barnea (which Fay seems to forget was between one and two years after the exodus), the war of Joshua with the Canaanites must have lasted between six and seven years. Perhaps about a year was employed in the first general over-running of the south, the remaining period of somewhat more than five years being spent in subduing the north, and in rendering the southern conquests more complete." See also Joshua 11: 18.

The battle at the waters of Merom followed the southern conquest. Joshua 11: 5. Here we have a multiplication of the enemies of Joshua, by far the largest the Israelites had encountered since entering the "holy land." Josephus (Ant. 5. 1. 18) affirms that "The number of the whole army was three hundred thousand armed footmen, and ten thousand horsemen, and twenty thousand chariots." While there is no Bible statement for this number, yet the scriptural reference to "all these kings," and "much people even as the sand that is upon the sea shore in multitude, with horses and chariots very many," Joshua 11: 4, 5, makes it clear that the difficulties and hindrances in the Israelitish conquest of Canaan, were increasing. It is ever so. To follow the divinely appointed pathway in the experience and life of holiness, and in spiritual conquest,

is to meet, in increasing numbers, living, active, wicked forces that defy our onward march, and stubbornly refuse to yield to us our God-promised territory. While such experiences call for severe discipline and greater faith, yet, if one presses resolutely on, and refuses to turn back, they lead on to greater victories.

No sooner had this great multitude assembled at the waters of Merom against Joshua and Israel, than the Lord spoke the following encouraging words to his servant: "Be not afraid because of them; for tomorrow about this time will I deliver them up all slain before Israel; thou shalt hough their horses, and burn their chariots with fire." Joshua 11: 6.

Calvin in commenting on this verse says: "Unless new nourishment is ever now and then given to faith, it forthwith melts and vanishes." Four striking things relative to faith are set forth in the verse quoted above. 1st. The rest of faith. "Be not afraid." 2d. The object of faith. "I will deliver." 3d. The confirmation of faith. "Tomorrow about this time." 4th. The obedience of faith. "Thou shalt hough their horses, and burn their chariots with fire." The quietude and confirmation of faith rests on the testimony of a "Thus saith the Lord," and the man who really believes will gladly obey. This is the first time that Israel encountered horses and war-chariots in their conquest of the country; and the instruction was that this part of the spoil was to be destroyed, in harmony with Deut. 17: 16; and for the further reason that "They were not to make war an art, as did the idolatrous nations around them."

The Lord's encouraging words to his people were followed by Joshua and his men of war falling upon that great host suddenly, and God, true to his promise, "delivered them into the hand of Israel," etc., and the glorious victory of the battle of Merom was achieved. The tide of holy conquest rolled on throughout northern Palestine, fidelity to God marked every

step of Joshua, for "He left nothing undone of all that the Lord commanded Moses," Joshua 11: 15; kings and their cities fell before him until thirty-one lay dead at his feet; and in due time the divisions were made to the several tribes, "And the land rested from war." Joshua 11: 23.

It was stated in chapters 21 and 22 that the removal of the pillar of cloud by day, and the pillar of fire by night, and the taking away of the daily manna (external signs) on their entering Canaan, were for the purpose of teaching the Israelites that they must walk by faith and not by sight. Let us see how that in these wars of Canaan God gradually taught his people to rely upon "His unseen help." In the first battle at Jericho God spoke words of encouragement, gave them the vision of the "armed warrior," and showed his miraculous, unseen power in knocking down the walls of Jericho. At the battle of Ai he simply gave them a promise, but they relied upon it, and followed his instructions, and the destruction of the city was complete. At the great battle of Beth-horon, the terrific hail storm, and the standing still of the sun and moon, coupled with assuring words, proved that the God of battles was with them. In the minor battles that followed in southern Palestine, they had to "walk by faith and not by sight." In the great battle at Merom, God assured them of certain victory, but there was no manifestation of spectacular works. Hence, step by step he was teaching and leading his ancient people to "endure as seeing him that is invisible," Heb. 11:27, and for the purpose of assisting them and us to believe that his help is just as powerful when we can not see it, as it is "when plainly manifest."

In Ps. 77:14 we have this statement: "Thou art the God that doeth wonders." Now for the purpose of further illustrating the evidence of God in the history of this poor lost world, not only in Old Testament times, but in New Testament times as well, I wish to call your attention to what

Jehovah did in the late world-war, as seen in the brief review that follows.

They tell us that when the darkest hour of the war had come, some one asked King George of England, "How will it ever end?" He is reported to have replied: "God will have to work a miracle," and surely this is what he did. How appropriate the words of the poet:

"Lord God of hosts, whose Almighty Hand
Dominion holds on sea and land,
In peace and war thy will we see
Shaping the larger liberty.
Nations may rise and nations fall,
Thy changeless purpose rules them all."

On April 22, 1915, at just four o'clock, the Germans at Ypres turned loose, for the first time, their deadly, poisonous gas on the Allies, who taken by surprise and unprotected "fell in windrows." The head of the meteorological department, a Dr. Schmaus, had told the German general who was in charge of their forces, "that the direction of the wind was fixed and settled for thirty-six hours," and hence the gas would be carried far out over the Allied lines. The gas was turned loose, but suddenly the wind whirled and "flung itself back over the German army," and their soldiers staggered to their death by the thousands. The doctor in his official report said: "In forty years of meteorological records of the German government the wind never acted so peculiarly before," and the marvelous thing about it was "that the wind whirled in only a small area."

"The first day at the battle of Gettysburg, the Union forces were pounded into the shape of a fish hook. The Confederates were an enveloping horse shoe. The plan was that Longstreet should attack on the one side and Ewell on the other, and that between them they would crush the Union army like an

egg shell, and the war would be won. Longstreet began to bombard. He kept it up for four hours, and was defeated before Ewell began. Ewell, in his official report said: "The wind was so peculiar I could not hear Longstreet's bombardment, and didn't know he was attacking till it was over."

"Columbus' sails were set straight for the New Jersey coast. The wind tugged and tugged southward. The sailors said: 'Admiral, see the wind. Follow the wind,' and he turned the prow southward and landed in the West Indies. As a result that south land was settled by the Latin and Catholics, and God saved this land to the Puritan and the Protestant. Who sent that wind? Who sent the wind at Gettysburg? Who sent the wind at Ypres?" "God In History," by E. E. Helms, page 8.

The book of God answers the questions asked above. "And God made a wind to pass over the earth." Gen. 8: 1. "But the Lord sent out a great wind into the sea." Jonah 1: 4. It is claimed by Bible scholars that the Bible "tells of God's doings and dealings with the wind," no less than 116 times.

"Who defeated Lee at Gettysburg by sending so peculiar a wind? It was too late in God's program for the world for a government to be founded on human slavery. God sent that peculiar wind, that the government of the people might not perish from the earth. 'The wind never acted so peculiarly before.' Dr. Schmaus was right, and Germany lost the war because God is the Father of the wind."

"We have come to the darkest June of the war. Austria and Germany have swept down the Alps to swallow Italy. Just before them lies Venice. Venice is the heart of Italy. To have taken Venice at that time, would not only have broken the heart of Italy, but the Central Powers would have easily taken Florence, Rome, Naples, Milan, Italy. If, at that crucial hour, Italy had fallen, the Allies would have lost.

All there was between the Central Powers and victory was the Piave River. The Piave is a slow, sluggish stream that sleeps itself away one hundred twenty-five miles to the sea. The banks are so flat that it is easy to fling over bridges or cross by boats. The Austrians and Germans poured over by the tens of thousands. They took no food, for the granaries of Italy are just ahead. Every soldier carried an empty bag. Every officer had an empty chest. There were automobile trucks by the score to bring back the loot. They are now within six and one half miles of Venice. The sky is red with the flames of their victory, and the air is rent with their shouts, when all of a sudden, out of what had been a dead and dry sky an hour ago, there bursts a Niagara, and in an hour the Piave was a racing, roaring, mad, wide sea, sweeping before it boats, bridges, trees, soldiers—whole battalions of Austrians and Germans were swept to the sea. The Austrian and German soldiers cut off without supplies, a great terror seized them, and the Italians captured or killed more than forty thousand of them. General Foch said: 'General Dias did his best.' What would his best have amounted to without God's best? General Dias recognizing this, when sobbing, he said: 'Deu facit—God did it!' "God in History," Helms, pages 8, 9, 10, 11.

They tell us that Napoleon planned to fight the battle of Waterloo at 6 a. m., and expected that by 2 p. m. all would be over, and it would have been, for Wellington could not win without Blucher, and Blucher could not arrive before 5 p. m. But Napoleon failed to carry out his project, for all night long the rain fell, and the ground was so soft he could not use his artillery, and he could not win without it. But Blucher did arrive at 5 p. m. and Napoleon lost. Who sent the rain at Waterloo? Who sent the rain at Piave? Job asked a very pertinent question: "Has the rain a father?" Job 38: 28. And the Bible answers: "And I will rain upon him, and upon his bands, and upon many people that are with

him, an overflowing rain." Ezek. 38:22. "One hundred and two times the book speaks of God's dealings and doings with the rain—his rain."

Napoleon said that "God is on the side of the heaviest battalions," "but he forgot that God stables his in the skies." He selected a half million picked soldiers of France and invaded Russia, declaring he would have it and the world. Said the Ambassador: "Man proposes, but God disposes." Napoleon answered: "Tell your master that I am he that proposes and that I am he that disposes." On he goes in his mad rush and quest for dominion, when suddenly a snow flake touched his cheek. He brushed it aside, laughed and moved forward. While the snow increased his laugh decreased, and soon they were in the thick of it. Finally he flung his army into Moscow, but left on the frozen plains of Russia, 213,516 French soldiers and 95,816 horses. Who sent that snow storm and upset the plans of Napoleon? The Bible answers: "He giveth snow like wool; he scattereth the hoar frost like ashes. He casteth forth his ice like morsels; who can stand before his cold?" Ps. 147: 16, 17.

By November 17, 1917, the German submarine was at the high tide of its strength. For ten months they had been turning them out, and by this time they had enough, so they boasted, to clear the sea of our American ships and soldiers, and in the eyes of the Germans the war was won, when lo! the seas raged and rolled, and the tempest swept on till they could not get to their bases, and were forced to come to the surface, where they were captured or sunk to the number of 199 with three thousand of their crew, and the back-bone of that destructive instrument of war was broken, and Germany lost. But why did the sea act so strangely? Hear what the book of God says: "But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken." Jonah 1: 4. "Two hundred

and nineteen times the book tells of God's doings and dealings with his storms at sea."

On September 6, 1914, the Germans were in sight of Paris. The Kaiser through his eye glass could see Eiffel tower, and the French had but eight hours of ammunition, and already the orders had gone out saying: "When the last round is fired every man take to his heels." "The archives of the government have been removed from Paris southward, and the children have been taken out by thousands." It is estimated that in eight hours the war would have been won, when suddenly Germany ceased firing and did not begin again for forty-seven hours. "General Gallienny commandeered every taxicab, automobile, carriage, cart, wheelbarrow—everything that had wheels in Paris—and rushed munitions and men to the front. When after forty-seven hours the Germans began firing again they met such a fury that they were pounded back, and never in the four years were the Germans so near Paris again." Helms. Gen. Von Kluck, Von Hausen and Bulow in their official report said that they did not know why they ceased firing. Probably they did not, but the good Book says: "Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed." Job 38: 11.

"The world recognized that Germany was superior in the air, and yet the world knows and Germany conceded that she was worsted in the air the last few months of the war. The head of the aerial fighting department of the German army in his report said: 'The Allies did not have superior airships nor air fighters, but it was the accursed clouds that defeated us. Nearly every time when we had a bevy of the enemies' ships in a pocket ready to take them, one of those accursed clouds would be hanging handy by and would envelop them as thick as a blanket, and the devil himself couldn't find them, and they would escape at their leisure. It was the accursed clouds that did it.' " Helms. Indeed, that is correct, for God

has said: "My clouds shall curse them in that day." "He covered them with his cloud." "A cloud covered them as a tent." "A cloud came upon them to hide them." The Hun was beaten on land, sea and air, for God had said: "Behold the sea, the earth and the sky they are mine saith the Lord."

"By the spring of 1917, the German scientists had solved the problem of growing food and grain, and perfected it as never in the history of the world. They announced that Germany would have the potato crop of all time; that they had put in each potato hill that which would kill every enemy of the potato under ground and above ground. And how the potatoes of Germany grew! When those uncounted acres and miles were in blossom, lo, a blight heretofore unknown swept over the potato fields of Germany, and in a day they were scorched, scabbed, shrivelled as though fire swept, and hungry Germany cried mightily for peace; and Germany learned the bitter truth uttered by Napoleon: 'An army travels on its belly and will not travel when that belly is empty.' A mutiny broke loose in the army that forced the abdication of the Kaiser and brought the armistice. Ludendorff, in his history of the war, says it was the failure of the potato crop of 1917 that lost Germany the war." Helms. Death to the growing crops was one of the plagues of Egypt. "And there remained not any green things in the trees, or in the herbs of the field, through all the land of Egypt." Ex. 10: 15. "There shall be neither earing nor harvest." "I will make their harvest a heap of ruins and they shall beg in the harvest." Does the reader see any connection between these scriptures and the utter failure of the potato crop in Germany in 1917?

I will close this chapter with the following taken from an article that appeared in the Pentecostal Herald on the great world-war. The writer says: "England, France, Italy, Japan, America, ye leaders of the new order, the new day, your only hope for national immortality is to find the way God is going,

and to follow him. It is Jesus or chaos for this world. 'Vox populi, vox Dei?' Never! This is the rock on which Germany went down. 'Vox Dei, vox populi.' . . . We are in the age of democracy, but there is no more hope of a democracy than an autocracy. The government must be upon his shoulders." Well has the poet said:

"Strong with the strength of earth beneath their tread
Slow as the marching stars they gaze upon;
Squadrons of living men and living dead
The legions of democracy press on;
As one they come, and who in yonder van
Illumines all the path that man may see?
I think it a fellow working man—
A carpenter, they say, from Galilee."

CHAPTER XXXI

JOSHUA THE AGED, ABUNDANT IN LABORS. Joshua, chapters 13-23.

Joshua was a mighty warrior, and had been carrying on the wars of Canaan for some six or seven years, but at the opening of this chapter he is "old and stricken in years." Joshua 13: 1. While God had called his people to this war, chapter 1, in Joshua 13:7 we find him calling them to cease from war and instructing Joshua to divide the land. Surely this must have been welcome news to this old, battle-scarred warrior. He has had his Jerichoes, his Beth-horons and Meroms, and glorious victory had attended his every effort, but now he is to cease from war, yet not from activity, for he is to divide the land. He is still to bring forth fruit in old age. It is simply a change of work, but not a cessation of labor.

It has come to our ears that in some quarters there appears to be a disposition to dispense with the "old war horses" of the holiness movement and supplant them with younger men. While we thank God for every one of our young men and women, and pray that their number may increase rapidly, yet we wonder on what ground this sentiment rests. It reminds us of a few years ago when a "famous American" treated the world to an "amazing speech" in which he called our attention to "the comparatively uselessness of men over forty." Among other things he said: "This may seem shocking to some, but history proves that you will find it difficult to name any great work of imagination, or mental achievement, given to the world by a man over forty. The effective work of the world is done by those between twenty-five and forty."

Rev. W. J. Thompson, Hilo, Hawaii, writing for the "Homiletic Review" on the subject, "To Those Over Forty," inserts in his article the quotation given above, and in commenting on it says: "I quote this amazing assertion to brand it as foolishness! For sheer misstatement it would be hard to find its equal. Instead of his story proving his statement that all great works of imagination, or conquests of the mind, have been accomplished by men under forty, history flatly contradicts such a statement. The simple truth is that history teems with the memorable achievements of men over forty. For instance, *Pilgrim's Progress* was written when Bunyan was fifty; *Robinson Crusoe* was written when the author was fifty-eight; *Paradise Lost* was written when Milton was fifty-seven; *The Waverly Novels* were written when Scott was well over forty; *The Scarlet Letter* was written when Hawthorne was nearer fifty than forty; Goethe completed *Faust* when eighty-two; *The Canterbury Tales* were written when the author was sixty; Washington Irving was writing delightfully at seventy-five; Oliver Wendell Holmes declared that he was young at eighty-three; John Dryden published his greatest poems when eighty years old; William Wordsworth achieved the position of poet-laureate when over seventy; Da Vinci painted the world's greatest picture, 'The Last Supper,' when seventy-seven; Michelangelo went to Rome 'to learn something' at eighty years; William Dean Howells, at eighty-two produced one of his finest essays; James Bryce made a great address at eighty-four; Dr. David Starr Jordan at seventy-five wins \$25,000 peace prize; Chauncey Depew, well over ninety, smilingly gives us his rules for keeping young; General Booth toured Africa at the tender age of eighty-one; John Wesley was at the height of his eloquence at the age of eighty-eight; Gladstone was made prime minister of England for the fourth time when eighty-three. One writes, 'He was a young man at sixty-three, and he is a still younger man at eighty-three.' When he died at eighty-nine, none considered him old. Lyman Abbott

at eighty-six was editor of *The Outlook*, and Robert Browning was nearly eighty when he wrote, 'Grow old along with me, For the best is yet to be.'

"These are but a few instances out of the vast army of men who achieved memorable things when long past forty—proving conclusively how foolish is the phrase 'too old at forty.' The fact is, a man has not arrived at his full powers at forty. Many of the world's most distinguished men did not succeed until after forty. At thirty Henry Ford was unknown, and he was well over forty before fortune began to come his way. Professor Dorland tells us, 'Only four per cent of the world's greatest work has been accomplished before the age of forty; ten per cent between forty and fifty; thirty-five per cent between sixty and seventy; twenty-one per cent between seventy and eighty; and six per cent between eighty and ninety. All this compares favorably with four per cent before forty.'

"Do not talk nonsense about being too old at forty, or any other age. If youth takes away some things, maturity brings other treasures that time alone can give. The years are not robbers after all, for they give more than they take, and we are infinitely richer if we have the good sense to use wisely what time brings to us."

Before leaving this subject of being too old at "forty," let the auditor of a great international organization speak. He says: "A man well past fifty who knows his job is worth four times more than a young fellow on the job. He ought to be paid four times more—one fourth for knowing his job, the other three-fourths for his acquaintance with life and his knowledge of human nature. I can not spare the man over fifty. He is too valuable to lose."

If this be true in the business world, how much more should it be in the work of saving souls, and the advancement

of the Redeemer's kingdom. No, my dear young people, we need the old brethren to help us through the hard places, and teach us how to fight our battles with the enemy of our souls, and how to win on every battlefield. Their experience is worth too much to us to want to get them off in a corner and think that we do not need them. Blessings on the hoary head. "The hoary head is a crown of glory, if it be found in the way of righteousness." Prov. 16: 31.

In this Oriental scene we find the infinite pathos of God's paternal care. He sees and takes note of the gray hair, the dim eye, the wrinkled brow and cheek, the feeble step and the failing strength, and remembers his own promise that Joshua is to divide this land for an inheritance to his own people. It had been given to him through Moses (Deut. 1: 38; 3: 28; 31: 7, 23). Then God had given it direct to his servant, Joshua 1: 2-15. Hence, since God has given the promise to Joshua that he is to make the division of the land of Canaan among the tribes, and has inspired his hopes and kept them alive all these years, he will not suffer them to fail, because the battle-scarred warrior is failing in physical vigor. The promise must be made good to Joshua, and he shall have the joy of dividing the territory, and yet he will not live to accomplish all that he had hoped, for at his old age "there remaineth yet very much land to be possessed."

However, to assure Joshua of the unconquered territory, the boundaries of which were as clearly stated as the country already conquered (compare Joshua 13: 2-4 with Joshua 15: 45-47; and Joshua 13: 4-6 with 19: 24-48), God said: "Them will I drive out," etc. This however the Israelites understood was conditional (see Ex. 23: 20-24; Num. 33: 52-56; Joshua 23: 11-13). Failing to obey the conditions, God as he said, did not drive out the remnant of the nations, but they "became the source of Israel's greatest pain and shame

in the future" (cf. Num. 33:55; Judges 2:1-5; 10:6-9; 13:1; 1 Sam. 4th chapter).

In Joshua 13: 8-33 we have the account of the inheritance of the two and one-half tribes, namely, the Reubenites, the Gadites and the half tribe of Manasseh, east of the Jordan, the death of Balaam and the inheritance of the tribe of Levi. Passing on from this we are introduced to God's choice of his people's inheritance, as set forth in Joshua 14: 1-5. The promise of this inheritance had been given to Abraham and repeated several times during the history of Israel, and now the time for actual fulfillment had arrived. It had required patient waiting, but God's promises end in a real possession.

In Joshua, chapters 15, 16 and 17, we have "The lot of the children of Judah," and the lot that fell to "the children of Joseph," namely, Ephraim and Manasseh. This is followed by the assembling of the whole congregation at Shiloh, the setting up of the tabernacle, and a further division of the land among the "seven tribes, which had not yet received their inheritance." Joshua 18-19. There can be no reasonable doubt but that this encampment at Shiloh and the setting up of the tabernacle was according to divine direction and by a direct command from Jehovah himself, for it is stated that God chose the place where he put his name, Deut. 12: 5; 26: 2; Joshua 9: 27.

The word Shiloh means "place of rest," or "tranquillity," and hence this encampment and the rest it brought to the Lord's people was a fulfillment of Deut. 12: 5-11. Just as the keeping of the first Passover in the promised land came at the end of the exodus of the children of Israel, so this "rest" at Shiloh came after their forty years of wandering in the wilderness, and the seven years of marching to and fro in Canaan itself. What a happy relief it must have been to the "whole congregation"! It came, too, after many a hard-fought battle, before the division of the land was completed, and at

the threshold of their entering into their "personal inheritance." So it is with us. The soul "rest" to "the people of God," Heb. 4:9, comes after the hard-fought battle with and destruction of "inbred sin," and just as we are entering into our "personal inheritance" of entire sanctification. They tell us that Shiloh was almost in the center of Palestine; that it was the safest place in the country, for "The land was subdued before them," Joshua 18: 9; and that this place "became the place of judgment," for there must be "set thrones of judgment" in the place where God dwells. See also Deut. 17: 9; 2 Chron. 19: 8. Just as there was but one Shiloh in Israel "where Jehovah sat between the cherubim," so "God dwells only where men rest," and "men rest only where God dwells."

The ark remained at Shiloh for about three hundred years, when the place became so corrupt, because of the sins of Eli's sons, 1 Samuel, the second chapter, that Jehovah left it forever. Hence the words of the prophet Jeremiah: "But go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel. Therefore will I do unto this house [the temple at Jerusalem] which is called by my name, wherein ye trust, and unto the place which I gave you and to your fathers, as I have done to Shiloh." Jer. 7: 12-14. To his obedient people God writes "Shiloh" or "rest," but when they disobey him he writes "Ichabod," that is, "The glory is departed from Israel." 1 Sam. 4: 21, 22.

Following the setting up of the tabernacle at Shiloh and the finding a resting place for the ark, we are confronted with the inactivity of the seven tribes, and their failure to go in at once and take possession of their inheritance. See Joshua 18: 3. While Jehovah in bringing Israel to Shiloh, gave them rest and time to worship, and the rest they inherited there is a type of the rest of the wholly sanctified, yet he did not re-

lease them from toil and labor, but simply gave them the grace to work and move on in their God-appointed pathway; but note how quickly they lay down on the job. They had been eyewitnesses to his "outstretched arm" and the "high hand" that had been working in their behalf, and yet these miracles seem to have exhausted themselves in their minds, and they became sluggish, indolent and inactive in going on to possess their rich inheritance. It was so in Christ's day. The very people that had witnessed his miracles were turned away from God, and their highest interest by their devil-inspired leaders and began to cry: "Crucify him, crucify him." Luke 23:21. We too, who have seen the miraculous in the realm of the spiritual, are in danger of becoming too easily satisfied, going into cold storage, losing our vision, passion and burden, letting up on our God-given mission of carrying the glorious gospel of full salvation to the ends of the earth, and taking new territory for God, and thus become guilty of the blood of souls. And just as the slothfulness of the Israelites prevented them from taking much of the territory which God had promised, and even that which was inherited became jeopardized by that portion of the country that was left in the hands of their enemies who became "thorns in their sides," Num. 33:55, so we too who have received "a large inheritance" in "a goodly place" are in danger of losing it, and going into spiritual bankruptcy, unless we keep wide awake, full of loving obedience, and everlastingly at our God-appointed task of helping Jesus to save a lost and ruined world.

The 20th, 21st and 22d chapters of Joshua deal with the six cities of Refuge, the cities of the priests and the Levites, and the home-going of the eastern tribes.

The assignment of 48 cities to the Levites came out of the estate of the twelve tribes, but not till the land had been divided to the several tribes, and each tribe knew what cities they had that they could give.

The two and one-half tribes who had received their inheritance on the east side of the Jordan had promised Moses that they would "go ready armed before the children of Israel," and that they would not return to their own possessions "until the children of Israel have inherited every man his inheritance." Num. 32:17, 18. If the phrase, "every man his inheritance" had not been entirely fulfilled, it was not the fault of the eastern tribes, but of their brethren who were "slack to go to possess the land." Joshua 18: 3. Hence, the war being practically over, and having "kept all that Moses the servant of the Lord commanded," and having obeyed Joshua in all that he had commanded them, Joshua 22: 1, 2, these 40,000 men are freely and honorably dismissed and allowed to return to their own inheritance on the east side of the Jordan. For seven years they had rendered an unselfish, faithful service, not for themselves, but for their brethren, and Joshua now recognizes that service by a generous gift, sufficient to divide among their home folk, Joshua 22: 8, and urges them to faithfulness to God and his truth, Joshua 22:4. And yet, they had nothing to boast of, for before the crossing of the Jordan the western tribes had helped them to win their inheritance, Numbers 21:21-23, and hence they simply discharged and paid an honest debt. Reader, are you helping your brother to inherit his lot in Canaan?

CHAPTER XXXII

JOSHUA'S FINAL ADDRESSES, HIS DEATH AND BURIAL. Joshua, chapters 23, 24.

According to the teaching of several Bible scholars, eighteen years had passed since the Lord said unto Joshua, "Thou art old and stricken in years," Joshua 13:1, and the opening verse in chapter 23. Hence, the statement: "And it came to pass a long time after that the Lord had given rest unto Israel from all their enemies round about, that Joshua waxed old and stricken in age."

Joshua was an eyewitness, and the happy possessor of the God-given "rest" of conscience, of mind and of soul, that had come to "the holy seed" at the close of that strenuous seven years' war in Canaan; and knowing that he was about to cross the line of worlds, and no doubt being strongly moved by the Holy Spirit with an intense desire for Israel's future stability and prolonged happiness and prosperity, he calls "for all Israel," and especially their elders, their heads, their judges and their officers, and delivers unto them his "first farewell address."

The predominant thought of this address that is based on God's former benefits, his present promises and threatened coming judgments, in case they break their covenant with him, is, that idolatry may be banished, Israel remain holy, happy, and victorious, and that God may be glorified. In this address and the one that follows in chapter 24, the aged veteran is spending the closing hours of his eventful and fruitful career to complete the "work of his life." He is busy in the interests of the Redeemer's kingdom till the close of life's brief day.

Such gracious words as fell from his lips on these occasions are positive proof of the scriptural statement: "They shall still bring forth fruit in old age; they shall be fat and flourishing." Ps. 92:14. Although, like the Apostle Paul, he might have gloried in his wonderful achievements, yet these addresses are free from any indication of "self-admiration or of self-concern." He gives God all the glory for what had been accomplished, and hides his own work behind God's greater work, verse 3. Hence, he gave to the truth, to God, to man, and even to himself, the due credit that belonged to each; and because he did this he could confidently affirm that after his exodus, God, if they were true to him, would without fail expel and drive out the remnant of the nations that remained, whose territory he had divided to them by lot. Verses 4, 5. But there was a secret to this promised, assured and future victory, and hence in verses 6-10 he points out the way by which they may attain to the like triumph after he is gone, that he has won while living with them. They must continue to be holy and "very courageous" in keeping and doing "all that is written in the book of the law of Moses," etc., verse 6. They must continue to be a separate people from the nations that remain, verse 7, and "cleave unto the Lord your God, as ye have done unto this day." Verse 8. The reasonableness of such a requirement is seen in the fact that as there can be no holy living and doing without moral courage, and no clinging to God without a holy heart, so there can be no permanent triumphs in life's battles without cleaving to God and his truth, and walking in his ways.

In verses 11-16, under the heading of "all good things" and "all evil things," he sets before them and us the constant operation of two forces in human life, namely, the good which preserves and the evil which destroys. Divine love to and for God, flowing from a purified heart as set forth in verse 11, restrains one from evil, and lifts one to a higher plane of spiritual life "than any other influence" that can be named.

This, and only this, gives one the right ideal of life. Without this divine love the ideal becomes perverted and distorted as seen in the history of Rome, Greece and even in modern English. For instance, Rome's ideal life was power; the ideal of Greece was wisdom, human philosophy and beauty; while the ideal of Modern English says: "Give me wealth; it has a vast purchasing power over almost every thing; to be rich is to live indeed." But over against these, the true ideal of life is found in the Book of God, which is love out of a pure heart. 1 Tim. 1: 5. Hence, the restraining power of divine love in the purified heart is our safest and most essential asset. No matter what comes, let us see to it that we have divine love.

Again, but another force is working in human life, to which Joshua calls attention, and that is the damning, destroying energy of a corrupt, polluted society. Verses 12, 13. To go back on God in any wise and cleave unto the remnant of "these nations," is to pull down on themselves and their children, the judgment of God, who will forsake them and cause them to "perish from off this good land which the Lord your God hath given you." It is the same today. The insidious attractions and fascinating influences of a corrupt society are like "snares," "traps," "scourges" and "thorns," and to be caught in their meshes makes it difficult for one to escape from it; and by working corruption and death through corruption, it will in the end drown its devotee in destruction and perdition. Oh, that my reader may be saved from this hell of all hells!

Joshua closes this first address by calling their attention to the "stimulating power of grateful recollections," verse 14, and the fearful power of divine anger, verse 16. He says: "Not one good thing hath failed of all the good things which the Lord your God spake concerning you," etc. Hence, God's veracity is seen in the fact that he accomplishes his purposes;

keeps his promises and executes his warnings and threatenings. Therefore, as "all good things" come to the obedient, so "all evil things" are sure to overtake those who persistently continue to violate God's law and run counter to his sweet will.

Joshua's concluding address and the historian's record of his death and burial are set forth in Joshua 24th chapter. The former address in chapter 23 appears to have been delivered to the elders, judges and officers of Israel, while this one was delivered to "all the tribes of Israel," including the elders, judges and officers, who had been gathered to Shechem by divine direction, as seen in the phrase, "before God," verse 1, and the statement, "Thus saith the Lord God of Israel," verse 2.

This gathering is believed by some to have taken place a few weeks (or possibly months) after the "private conference" of Joshua with Israel in chapter 23. The appropriateness of Shechem as the place of this representative gathering for a reviewing of their past history and renewing of the covenant, is seen in the fact that it was there where God first made the covenant with Abram, Gen. 12:6, 7; that in the vicinity of that place Jacob seems to have renewed it, Gen. 33:18-20; that Jacob's household at his request "put away the strange gods" from among them, and he buried them "under the oak which was by Shechem," Gen. 35:2-4; and that after the fall of Ai the covenant had been renewed there, Joshua 8:30-35. How fitting then was Shechem for Joshua's parting message and the establishing of that solemn covenant with Israel, before his departure.

In Joshua's review of the past history of Israel, verses 2-13, he is speaking and acting as the "divine legate," as seen in the words. "Thus saith the Lord God of Israel," etc. The people are called upon to consider their lowly origin, verse 3, and "Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged." Isa. 51:1. Hence, they

have nothing to boast of, for although they are great now, they have not always been so. Then through Joshua Jehovah calls their attention to his beautiful providences working in their behalf, as seen in his selection of their "national predecessors," Abraham, Isaac, and Jacob, etc., and his choice of the families which built their nation, verses 3-5. Next, their deliverance from Egyptian bondage, verses 6, 7, their victory over the Amorites "on the other side of Jordan," verses 8, 12, their deliverance from Balaam and Balak, verses 9, 10, the crossing of the Jordan, the fall of Jericho, and the deliverance of their enemies into their hands, verse 11, are held up to them as God's mighty triumphs for them. To which are added God's rich and gracious gifts to them as seen in their present possessions in Canaan, verse 13. Surely a careful review and serious reflection on all these things, should have made them grateful, and filled them with praises to God for his mercy and goodness to them and theirs.

This interesting and far-reaching address in verses 14-18, takes up the question of choosing gods. The choice, however, is one of liberty and not of compulsion, for he says: "Choose ye this day whom ye will serve," and then he declares, "As for me and my house we will serve the Lord." Joshua's choice, when viewed in the light of the conscience, the reason, love, example and history, shows the height of the greatest wisdom, and the deepest depth of the purest affection. And why such a choice? Ah, friend, Joshua had proved by a long, eventful experience of many trials, when responsibilities were heavy, emergencies great, battles in the open field tremendous, defeat painful, and his own spiritual life severely tested, that God never fails his obedient, trustful child, but brings him out of every difficulty with flying colors and sailing banners. You too may experience the same, and know the joy and sweetness of God's deliverances.

In verses 19-28, Jehovah is seen testing his people out and taking pledges of their love for him and his truth and caus-

ing them to enter into a covenant with him. It is worthy of special note here that the renewal of the covenant by Israel was not only "varied in form," but was repeated several times after entering Canaan. For instance, at Gilgal, near Jericho, it was renewed by the rites of circumcision and the keeping of the passover; at Mount Ebal, by repeating blessings and cursings; while in this renewal just before Joshua's death the following points are emphasized: 1st. No mental reservation is allowed. They must witness against themselves that they will love and serve God forever. Verse 22. 2d. All sin must be put away. Verse 23. 3d. God only must be chosen. Verse 15; from the heart ("incline your heart," verse 23), openly (verse 15), with the resolution of a hero ("The Lord our God will we serve"), verse 24; and with a submissive spirit ("and his voice will we obey," verse 24). 4th. This covenant made with Jehovah is through Joshua as a mediator, who makes two records of it, namely, he writes it in a book and then sets up a stone as a witness, verses 26, 27. 5th. The covenant means "rest" here and hereafter, for as soon as it was made, then "Joshua let the people depart, every man unto his inheritance." Verse 28.

The closing verses 29-33 record Joshua's death and burial, the death and burial of Eleazar "the son of Aaron," and the interment of "the bones of Joseph," who died 200 years before. Joshua and Joseph both died at 110 years of age. See Joshua 24: 29; Gen. 50: 26. Joshua was buried "in the border of his inheritance in Tim-nath-serah, which is in mount Ephraim," Joshua 19:49, 50; 24:30; Eleazar "in a hill" in "mount Ephraim," verse 33, and Joseph's bones were laid to rest "in Shechem," verse 32. Hence, the earthly remains of these three illustrious, blameless lives were laid to rest in the same vicinity, and appear to be a type of "the threefold work of the coming Savior." Joseph was a faithful servant and prophet; Eleazar a faithful priest, and Joshua a mighty warrior and faithful ruler in Israel, all of which suggest the

coming Messiah in his threefold office as Prophet, Priest and King.

Summing up the life of Joshua, we are impressed with three outstanding characteristics:

1st. His spotless, blameless character. He was saturated with a depth of religious experience and feeling, an undaunted courage, an implicit achieving faith, and an unswerving, loyal obedience to God and his truth that is a rare article in these days. While the beautiful life of Moses was shadowed by two unenviable transactions, the killing of the Egyptian, Ex. 2:12, and his disobedience at Meribah, by smiting the rock instead of speaking to it, Num. 20:7-13, yet, scripture brings no complaint against Joshua.

2d. His eventful life. From his first recorded battle at Rephidim, Ex. 17th chapter, till the day of his death, his life was filled with trials, testings and perplexing, difficult problems. He waits for weeks in a "mysterious solitude, while Moses was upon the mount with God," see Ex. 24: 13; 33: 17. It was during that period that Aaron, Hur, the elders of Israel, and the people, failed God, and turned back to idolatry, but Joshua kept himself clean from the apostasy. He stood true to God when the ten spies and Israel turned against Caleb and himself, and threatened to stone them. After the death of Moses, his faith and patience were tested to their utmost, but he refused to yield to temptation. The crossing of the Jordan, the taking of Jericho, the destruction of Ai, the battles of Beth-horon and Merom, the seven years' war in Canaan, and the arduous task of dividing the land, were crises in his life, but he came through them all without the smell of a moral stain on his garments of purity, and he stands a victor on every battlefield.

3d. The abiding influence of his holy life. "And Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua." Joshua 24: 31. It was his

holy, unselfish, patient life, that exerted such a wonderful power and lasting influence to hold the "holy seed" to the divinely appointed pathway that Jehovah had set before his people. On this point Bishop Wilberforce says: "As on the dark sky, when some flashing meteor has swept across it with a path of fire, there remains still after that glory has departed, a lingering line of light; so was it with this mighty man, glorious in life, and leaving even after he has gone, the record of abundant faithfulness still to hold for a season heavenward the too wandering eyes of Israel."

PART III

EPILOGUE

CHAPTER XXXIII

THE JUDGES AND THE KINGS

The story of the Israelitish people under the Judges and Kings, is one of defeat and victory. The record as given by the inspired historian tells of obedience and disobedience; of the breaking of covenant vows and the renewal of covenant obligations; of unfaithfulness and faithfulness; and of relapses into gross idolatry and the destruction of idol worship. The thinking is erroneous and then correct; the emotions painful and then joyous; the desires corrupt and then pure; and the choices noble and lofty, and then ignoble and debasing. The seeing is clouded and then clear; the hearing dull and then acute; and the walking upright and straight and then bent and crooked. The gold of religious experience becomes dim and changed, and the "earthen pitchers" that carried it polluted and morally weak, and then it emerges from the fires of affliction and suffering, and glows, sparkles and shines in the spiritual firmament. The worship becomes "mixed with gross superstitions and idolatrous rites," and then swings back to God's law and method of acceptable devotion. The moral tone is weak and then strong, and the influence wholesome and uplifting, and then bad and debasing; but in and through it all God raises up kings and judges of "extraordinary piety," and preserves "The faith which was once delivered to the saints." Jude 1: 3.

Again, the time in Israel's history when this deflection set in, and the elements of spiritual dissolution began, are no less marked than the subjects who participated in it and helped on the apostasy. The apostasy did not appear during the life of Joshua, nor "the elders that outlived" him, nor until "All that generation were gathered into their fathers"; but it came

when "There arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel." Judges 2: 7-10. It is ever so. I think the reader will find it true in the history of religious movements that the drift from first-foundation principles, doctrines and practices, as a rule, sets in in the second or third generation of its adherents. If this is true, and I believe history will bear it out, then how important it is for all the holy people of all distinct, second-blessing holiness movements, "properly so called," to insist that their pastors, evangelists and laity, continue to seek for "the old paths" and "walk in the good old way," and preach the good, old-fashioned gospel, full and complete, free and for all. Unless we hold to the rugged way of the cross and keep the glory on our own souls and the services we hold, we will go into spiritual bankruptcy, become cold, formal and dead, and in the end wind up in hell with those who are intrusted to our care, and all the nations who "forget God."

Again, but the causes of Israel's relapse into idolatry and backsliding are no less important, than the swift and terrible judgments that fell upon her for her covenant-breaking with God. She was repeatedly told by Moses, Joshua and the elders that outlived Joshua, that she was to "make no league with the inhabitants" of the country, but that she was to remain a distinct, separate and holy people unto the Lord her God; and she was warned over and over again of the dire consequences that would follow worldly alliances. And yet, in spite of it all, she "forsook the Lord," made a league with the remnant of the nations yet unconquered in the land of Canaan, bowed herself in worship to their gods, and "served Baal and Ashtaroth." Judges 2: 11-13.

The history of Israel in the book of Judges covers a period of 229 years, during which time she was sold into the hands of her enemies about seven times, and as many times as seven,

when she confessed out to God, forsook her sins and cried for mercy, he raised up judges and delivered her out of the hands of her enemies, only to have her to relapse again into idolatry at the death of the judge, and provoke him to anger against her.

Tracing her history, we come to Eli and Samuel, her "two last judges," the inauguration of Saul, her first king, his rejection, and the choice of King David in his place, all of which are recorded in the book of 1 Samuel, and which covers a period of about 80 years, forty "under the government of Eli, as high priest and judge," see 1 Sam. 4:18, and the remaining forty under Samuel and Saul, Acts 13: 21. Second Samuel gives us the continuation of the history of David's reign, and covers a period of about forty years of Israelitish history. While first and second Samuel give us "the royal government in Saul," and "the royal family in David," and are an introduction to first and second Kings, the two last-named tell of Solomon, David's successor, the division of his territory into two kingdoms, namely, the kingdom of Israel, with her headquarters at Samaria, and the kingdom of Judah, with her headquarters at Jerusalem, and the several kings of the two kingdoms that reigned down to the captivity and exile, covering a space of some 417 years. Hence, the period covered by the Judges and the Kings gives us about 836 years of Israelitish history.

In this brief review of Israel's history for the period under consideration, there stands out, like a mountain peak, one grievous offence against Jehovah, and that was her making a league with "the inhabitants" of the land and entering into an alliance with the wicked. Judges 2:2. Later on, she was determined to have a king and be "like all the nations;" and God let her have her own way in the matter, but said to the broken-hearted Samuel, "They have not rejected thee, but they have rejected me, that I should not reign over them." 1 Sam. 8: 5-7.

Summing up the whole situation, we are impressed with the withering, blighting curse of unholy compromise and the spiritual wreck and ruin that always follows in the wake of worldly alliance. However, there are two extremes to be avoided: one is tolerance and the other is intolerance. To be so tolerant toward everything and everybody that comes saying, "Lord, Lord," Matt. 7:22, and moves under the guise of religion, that you will become like Reuben, as "unstable as water," Gen. 49: 4, and hence unable to "excell," is to be deplored and persistently opposed; while to become so intolerant that you will "dub" everybody "worldly" that does not accept your peculiar, personal notions, and anathematize all those who do not pronounce your shibboleth and dance to your music and endorse your program, as being on the high road to ruin, is to be rejected and turned from as one would flee to a place of shelter from the onrushing cyclone. To compromise a *personal right* for the sake of peace, as Jesus did, when with the money from the mouth of the fish that the apostle took from the sea, he instructed Peter to pay the tax for both of them (although as a "Son of God's house" he was tax-free, see Matt. 17:24-27), is holy; while to compromise or *sacrifice a principle*, and break a divine command for the sake of personal gain and worldly advantage, as Saul did when he spared Agag, and "the best of the sheep, and of the oxen, and of fatlings, and the lambs," 1 Sam. 15: 9, is unholy and positively wicked. Hence, there is a happy medium between tolerance and intolerance, and a clearly defined difference between a holy and an unholy compromise; and blessed is the individual or people who find the medium in the first case and observe and practice the holy, and reject the unholy compromise in the second. To make and observe these distinctions will save us a great deal of trouble in our religious activities, it will meet with God's approval, secure his blessing and cause him to smile upon us.

An unholy and worldly alliance with the wicked has been a besetting snare and a blighting curse to the Lord's people

down the ages and across the centuries. This octopus of hell obscures divine light, darkens the spiritual senses, benumbs the spiritual intuitions, chills seraphic devotion, extinguishes celestial fire and steals the liquid glory. In every age it has spelled defeat, and worked ruin and destruction to those who have engaged in it; and hence, those of us who love God and his truth should watch with an eagle's eye its insidious approach, lest we be taken in its slimy fold and caught in its traps, a few of which will be noticed in closing this chapter:

1st. Avoid matrimonial alliance with the godless and wicked. "Neither shalt thou make marriages with them; thy daughter shalt thou not give unto his son, nor his daughter shalt thou take unto thy son." Why? "For they will turn away thy son from following me, that they may serve other gods." Deut. 7: 3, 4. "Be ye not unequally yoked together with unbelievers," etc., 2 Cor. 6: 14. Those who ignore these plain scriptures and tie themselves up with sinners in matrimony will suffer in their souls, and oft times, as observation and a bitter experience proves, lose clear out with God. As a minister of the gospel I have always refused to marry a couple, if I knew that one had a religious experience and the other was unsaved. If the parties seeking marriage have been divorced without any Bible ground, I must desist from officiating. Others may do so, but I can not feel clear before God and indulge in the practice. And while the thought of divorce is fresh in our minds, the following news item taken from the magazine, "Time," December 6, 1926, as announced by the United States Department of Commerce, is worthy of insertion here. It reads as follows: "The report showed that there were 175,495 divorces in 1925 as compared with 170,952 in 1924—an increase of nearly 2.7 %. Marriage, however, increased only .3 of 1 %. New Jersey and Delaware led in the increase in divorce, with gains of 16.9 %. Massachusetts and Louisiana, at the other end of the scale, showed decrease of 11.2 % and 8 % respectively." Such a record of

divorce in this country is enough to make every God-fearing, home-loving, law-abiding American citizen hang his head in shame.

2d. Business alliance, or partnership with the godless, should be avoided by those who desire to lead a holy and victorious life. While no man lives to himself, Rom. 14: 7, and none of us can get on in this life without business dealings with the unsaved, yet to go into a business partnership with a wicked man is poor policy and not conducive to deep spirituality and intense piety. For instance, here are two men that go into the grocery business, one saved and the other unsaved. The unsaved man insists on selling tobacco, or running the store open on Sunday, or both; while the Christian man can not keep a clear conscience and be consistent and do either of the two. Hence, friction and trouble arise, or a compromise ensues. Better not try to plow your field with "an ox and an ass together," Deut. 22: 10. "Be ye not unequally yoked together with unbelievers." 2 Cor. 6: 14. Better stick to what the Book says.

3d. Fraternal alliance with the unsaved is dangerous to those who desire to walk with Christ in white. Of course the world loves its own, John 15:19, speaks of its own and listens to its own, 1 John 4:5, and binds itself by oaths in the various fraternal orders, and this is to be expected of them and in perfect harmony with their way of looking at things and doing things; but the Christian is not of this world, John 15: 19, and has sworn allegiance to another sovereign and system, and hence in no case should be identified with oath-bound societies. Hence, the good Book says: "And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret." Eph. 5:11, 12.

4th. Alliance with worldly churches and those who are honey-combed with infidelity and liberalism should be avoided,

and if already made, should be severed; for those who are truly saved and deeply pious could hardly be expected to remain so and be salted and peppered and fed every Sunday with a liberal amount of German rationalism and the materialism of this decaying age. People who are spiritually alive need something to feed their hungry souls on besides folk-lore, fables, myths, guesses, assumptions, and the laughing out of court the deity of Jesus, the crimson salvation he provided through his vicarious, atoning sufferings, and the tearing into shreds the blessed truths of the Bible, and throwing them to the four winds of skepticism by the soul-destroying, bloody hands of modernistic teachers. Hence, the Book of God says: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters saith the Lord Almighty." 2 Cor. 6: 17, 18. "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord," Isa. 52: 11. "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not her plagues." Rev. 18: 4.

CHAPTER XXXIV

THE CAPTIVITY, EXILE, RETURN AND RESTORATION

The history of the Hebrew race begins with the departure of Abraham out of Ur of the Chaldees, about 2,000 B. C. One of the glories of her history is seen in her line of patriarchs, prophets, judges, priests and kings. Among her illustrious characters we note Abraham, the father of the faithful, Isaac, Jacob, the progenitor of the twelve tribes of the children of Israel, Moses the law giver, Aaron the high priest and Joshua the mighty warrior, leader and ruler. Among her judges, mention may be made of Othniel, Ehud, Barak, Gideon, Tola, Jair, Jephtha, Samson, Eli and Samuel. Saul, David, Solomon, Rehoboam, Jeroboam, Abijah, Asa, Basha, Omri, Ahab, Jehu, Jehoash, Ahaz, Hezekiah, and Zedekiah are found among her kings. Among her major and minor prophets the names of Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Amos, Micah, Obadiah, Zechariah and Malachi stand out in bold relief.

The period of the Judges was one of loose organization, owing to the scattered condition of the various tribes in the territory recently allotted to them by Joshua, and the weakening of the deep piety and religious fervor of the preceding age. Hence, Israel during this period of her history was "miserably corrupted and miserably oppressed." Yet there was some governmental authority, because "A patriarchal organization had been in force from the beginning." However, this condition of loose organization among them was greatly relieved when Samuel, the greatest prophet that the people had seen since the days of Moses, came in among them to teach them true piety, by precept and example, and to give them righteous laws for their uplifting; and working for them with all his God-given power and the good hand of God upon

him, he "saved them during the most critical period." But when he became old, and it appeared to the people that he "would have no worthy successor," they demanded a king; and although he seriously objected to such a course of procedure, yet God finally told him to let the people have their own way in the matter, but to forewarn them and "protest solemnly unto them, and show them the manner of the king that shall reign over them." 1 Sam. 8:9-18. Hence, Samuel, "the last real theocratic leader, established the kingdom," and Saul was selected as the first king, who according to Josephus (Ant. X, VIII, 4) reigned about twenty years, or from 1037 to 1017 B. C. While in the beginning of his reign he solved the "immediate problems" of Israel and overthrew their enemies, yet in his thirst to pattern his kingdom after the "heathen kingdoms" around him, he was led to repeated acts of disobedience, which finally drove God out of his heart and life; and being hopelessly defeated in his last battle with the Philistines, he was slain and came to a very undesirable end. David, his successor, the beautiful singer, lovely poet and mighty warrior, who reigned from 1017 to 977 B. C., became Israel's greatest king, and the "real founder of a powerful kingdom." At his death, Solomon, his son and successor, who reigned from 977 to 937 B. C., "developed inwardly the powerful kingdom which he had inherited," built the beautiful temple on Mount Zion, improved the culture and civilization of his people, and ushered in the "golden" era in Israelitic history. But his brilliant reign was soon clouded by his marriage with "foreign wives," and his strong kingdom became menaced, not only by permitting these women to retain "their heathen worship," but in the heavy taxation and service which he required of his liberty-loving and generous-hearted people. Hence, at his death, about 937 B. C., the kingdom was divided, and the once-united people were torn into two parts, the northern ten tribes choosing Jeroboam for their king, and making Samaria the headquarters of the king-

dom of Israel, and the two southern tribes choosing Rehoboam, Solomon's son, for their king, from henceforth known as the kingdom of Judah with their headquarters at Jerusalem.

The northern kingdom was the more powerful numerically and materially, while the southern remained the most powerful spiritually. Hence, the inspired penman writes that while Israel (the ten-tribe kingdom) played the harlot and "slideth back as a backsliding heifer," Hosea 4:15, 16; "Judah [the southern kingdom] yet ruleth with God, and is faithful with the saints." Hosea 11:12. But money and numbers are not sufficient to keep a kingdom or nation intact, when the enlightened people turn their back upon God and plunge into idolatry, whether it be gross or refined. Hence, trouble came sweeping in upon Israel, from within and from without, and at the end of 240 years, Hosea, "the last king of the northern kingdom," was swallowed up, both he and his people and carried away into captivity. 2 Kings 17: 18-23.

It would seem that such a calamity as befell the kingdom of Israel, would have been an everlasting warning to the kingdom of Judah and deterred them from idolatry and covenant breaking. But alas! how bewitching is sin, and how treacherous is iniquity! According to Ezekiel the sixteenth chapter, the monstrous whoredom of Judah, after the Assyrian captivity of the ten tribes, matched her mother, and actually exceeded her sisters Sodom and Samaria. Judah maintained her kingdom for about 136 years after the Assyrian captivity of the ten tribes, but finally Zedekiah, the last king of the house of David, and his capital city, Jerusalem, together with his people, after a bitter siege of eighteen months, were overpowered by Nebuchadnezzar, the king of Babylon and his army, and carried away to Babylon where they remained for seventy years. See 2 Kings 25: 1-10. Their captors slew the sons of Zedekiah before his eyes, and putting out his eyes they bound him "with fetters of brass and carried him to Babylon." The

poorest of the people were left to cultivate the land, 2 Kings 25: 11, 12; and Gedaliah was appointed as governor of the city and made Mizpah his residence. 2 Kings 25: 22, 23. But within two months he was slain by Ishmael, and many of the people migrated to Egypt. Compare 2 Kings 25: 8 with 2 Kings 25: 25, 26. The company that went to Egypt forced Jeremiah to go with them, although he told them by the word of the Lord of the judgments that would follow. They first located at Tappanhes, Jer. 43: 7, but later "scattered over upper and lower Egypt."

Summing up the two captivities, the exile and the loss sustained thereby, briefly let us notice the following:

1st. The two kingdoms lost their possessions in Canaan. The "holy land" that had been given to the twelve tribes for an inheritance, and that it had taken them several years to win under the leadership of Moses and Joshua, had been lost. The land that flowed with milk and honey and that she had enjoyed, was again in the hands of her enemies, and all this had befallen her because of her disobedience and covenant breaking. Reader, have you lost your Canaan of perfect love? If so, there is a reason, and no one knows what it is better than you.

2d. The two kingdoms lost their freedom that they had enjoyed in the land of promise and plenty. While the kingdom of Judah "were not prisoners in the narrow sense of the word," as they were allowed an assessment of land and instructed to build houses, etc., see Jer. 29: 1-10; yet they were under the control of the Babylonian government, which was quite different than living in Canaan. Sin always enslaves its victim and robs one of soul-purity and spirit-freedom.

3d. The kingdom of Judah lost her beautiful city of Jerusalem, her magnificent temple and permanent place of worship. The sacred vessels were carried away, 2 Kings

25:13-17, and she found herself in a foreign land. Is it any wonder that we hear her plaintive cry: "By the rivers of Babylon, there we sat down; yea, we wept, when we remembered Zion. We hanged our harps upon the willows thereof" (Ps. 137:1, 2)?

4th. The kingdom of Judah lost her sweet and victorious song. In relating her experience she says: "For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion," Ps. 137: 3. Her enemies were making sport of her and requiring her to put on exhibition that peculiar shout of triumph and song of gladness that was characteristic of her in her religious worship in her own temple and country, but, feeling her inability to do so, she responded: "How shall we sing the Lord's song in a strange land?" Ps. 137: 4. To be under the hand of God's displeasure because of disobedience and covenant-breaking, and in the clutches of one's enemy in a foreign land, are not conducive to soul-gladness and spirit-buoyancy.

5th. Israel and Judah lost their national identity. The ten tribes were carried away by the Assyrians and started on the road to "their entire dissolution as a people," while Judah was carried away into Babylonian captivity and started on her road to reformation, which was accomplished at the end of seventy years; for her experience completely cured her of gross idolatry, and brought her to the place where she "continued to keep up the worship of the true God till the Son of God came into the world."

While "British-Israelism" affirms that the Anglo-Saxons are the "lost ten tribes," I can not say that I share that view, and for the following reasons: 1st. It is clearly stated that Israel "shall dwell alone, and shall not be reckoned among the nations," Numbers 23: 9; but the Anglo-Saxons have always been reckoned "among the nations." 2d. Hosea 3:4 affirms

that "The children of Israel shall abide many days without a king, and without a prince," etc.; but that has not been the case with the Anglo-Saxons, for "they have always had a king, a president, a ruler." 3d. So long as Israel was out of her own land she was to be "few in number," Deut. 4: 26, 27; 28: 62-68; but "such has not been the history of the Anglo-Saxon world." 4th. According to Gen. 17:10-14, the punishment of being uncircumcised was to be excision. Hence, since the Anglo-Saxons are not circumcised, the Mosaic law would exclude them from "Jewish privileges"; and hence because of these reasons it appears "clear that the lost ten tribes are not to be found in the Anglo-Saxons of today."

It was during the first year of the reign of Cyrus that he issued a decree giving the Jews permission to return to their own land, and commanded them to rebuild their temple. See 2 Chron. 36: 22 and Ezra the first chapter. The decree provided for the return of "the temple vessels" which had been carried away by Nebuchadnezzar, and required that the Israelites who of their own free will remained in Babylon, were to contribute of their money "for the restoration of the temple." Ezra 1: 4. The first return under Zerubbabel and "Joshua, a grandson of the high priest, Seraiah," was 42,360, besides 7,337 servants and maids, Ezra 2: 1, 2, 64, 65. It is supposed that they reached Palestine about 537 B. C. In the second year of their return amidst uproarious shouting, weeping and rejoicing, they laid the cornerstone of the temple, Ezra 3: 10-13; but the work of rebuilding the temple was interrupted, for it was not resumed until the second year of Darius, 520 B. C. nor completed and dedicated until 516 B. C., in the sixth year of his reign. Ezra 6: 15-22.

Scholars tell us that a period of 58 years intervened between the dedication of the temple and the coming of Ezra "with a new caravan of about 1,500 men with women and children from Babylon to the Holy Land"; and they affirm

that this coming was in the 7th year of Artaxerxes I., king of Persia (458 B. C.). Ezra had secured an order and command from Artaxerxes to establish the law of God in the "Holy Land," and the acme of Ezra's activity is set forth in the book of Nehemiah (chapters eight to ten). It was at the "Feast of the Tabernacles" where Ezra succeeded in getting the people solemnly to obligate themselves "to observe the law" and keep the commandments of God, who had so graciously preserved them during the long captivity, and had permitted them to return again to their own beloved country. Nehemiah, so it is claimed, joined Ezra about 445 to 444 B. C., and it was under his leadership that the walls which were in ruins, Neh. 1: 3, were rebuilt and finished in spite of the bitter opposition, intrigue and work of "malicious neighbors," Neh. 6: 15, the doors set up and the charge of Jerusalem committed to Hanani, Nehemiah's brother, and "Hananiah the ruler of the palace." Neh. 7: 1, 2. Hence, under the leadership of Zerubbabel, Ezra and Nehemiah, that portion of the "holy seed" who were willing to return from Babylon, found themselves again in possession of their beloved country, temple and city, and willing and ready to serve the true God. In summing up the benefit derived and the lessons learned from the captivity, exile, return and restoration, the following impress the careful reader:

1st. They were "entirely cured" from idolatry, because in Babylon they had the privilege of seeing "the worship of images in its most repulsive and sensual form," and were led to see more and more the beauty of the Jehovah salvation until they cried out: "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." Ps. 137: 5, 6. "Separated from their homes, they collected all the more diligently the sacred memories and traditions, to which Ezekiel's plan for the temple belongs. Their sacred literature, the Torah or Law, the

prophetical books, the historical writings, the Psalms, and other literature, were collected, and in this way preparations were made for the following period." From the International Standard Bible Encyclopedia, Vol. III., Israel, Religion.

2d. They learned by a long and bitter experience that those who observe "lying vanities" and engage in breaking their covenant with God "forsake their own mercies." Jonah 2: 8. They found out, as many since have learned, that to wrong God or your fellowmen, is to outrage yourself; and that while Satan plays his cards under the table as he holds up the pleasures of wrong doing, he also conceals the adder's sting and the mental, spiritual and physical suffering that follows in the wake of one who uses his energies in direct opposition to God's purposes.

3d. They learned to their full satisfaction that "God is not a man that he should lie; neither the son of man that he should repent." Num. 23: 19. They were fully convinced that God actually does accomplish his purposes, keeps his promises and executes his threatenings and warnings. They knew now by actual experience that the false prophets had lied to them when they told them that they would not be carried away into captivity, Jer. 14:13-17; that Jeremiah, the Lord's prophet, had told them the truth when he said that the captivity would last for seventy years, but at the end of that period they would have a gracious return, Jer. 29: 1-10; 30: 1-22; 31: 1-9; and that the awful, predicted judgments upon their city and nation had been fulfilled. Jer. 52: 1-30.

4th. They learned too that God's deliverance is sweet and glorious. On their return they could join in heartily with Isaiah's joyful thanksgiving: "And in that day thou shalt say, O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortest me." Isa. 12: 1. See also Ezra 3: 10-13; Neh. 8: 8-17. Joy and thanks-

giving always follow deliverance from the bondage of sin and Satan.

5th. They learned that although the deliverance from Babylon was sweet and glorious, yet the work of reconstruction in the building of their Temple, their city, its walls and the establishing of the Jehovah religion and worship, was freighted with labor, suffering, prayer, anxiety and bitter opposition from their malicious enemies as the books of Ezra and Nehemiah tell us. Yet they triumphed gloriously and finished their task, Neh. 6:15, threw their enemies into confusion, Neh. 6:16, and came out with flying colors and sailing banners. Why? Because each man stood in his place and "the people had a mind to work." Neh. 4: 6.

CHAPTER XXXV

THE LIFE BEYOND

The subject of the life beyond "this vale of tears" has engaged the attention of the great in church and state down the ages and across the centuries. It has found its way into the mental current of the astronomer, the reason of the philosopher, the speech of the inventor, the conversation of the explorer, the verse of the poet, the address of the statesman, the eloquence of the orator, the zeal of the soldier, the outlook of the warrior, the instruction of the physician and the surgeon, the expression of the musician, the air of the singer and the sermon of the man of God. It has gripped the hearts of men in all the walks of this life; the rich and the poor, the high and the low, the ignorant and the wise, the pure and the vile, and the refined and the coarse—all these have felt its pull and tug at their heart strings. From the king on his throne to the peasant in his hut, from the humble farmer behind his plow to the bird man in the air, and from the judge on his bench to the president and his cabinet in the legislative halls of the nation, the question, "If a man die shall he live again?" Job 14: 14, has called for an answer.

If the answer was left to men in their fallen state, with their darkened intelligence, their deadened emotion and their degraded wills, then one man has just as good a right to his opinion and answer as another. But the question can not be successfully answered, and the problems that surround it can not be satisfactorily solved by a fallen race in the issue of its sin, because the Book affirms that "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them because they are spiritually discerned." 1 Cor. 2: 14. Nor is the wisdom of

this world sufficient for these things, "For the wisdom of this world is foolishness with God; for it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain." 1 Cor. 3: 19, 20. Hence, we must look away from human philosophies, materialistic teachings, evolutionary guesses and modernistic theories for the truth desired and the light needed, relative to the life beyond and the future abode of departed spirits.

In the good providence of God and through his infinite wisdom it has pleased "the Father of lights," James 1: 17, to give us a book that tells us where we came from, who we are, what we should do and whither we are going. From this Book of all books we learn that there are two worlds, the outer and the inner, or the earthly and the heavenly; two ways, the "broad" and the "narrow"; two gates, the "strait" and the "wide," and two destinies, heaven and hell. Matt. 7: 13, 14; 8:11, 12. Man, the earthly creature of a moment, spends the period of his "material existence" in the outer world dealing with the things of time and sense; but at the close of his earthly career he is immediately conducted to the inner world, and enters into "another state" and to the place of his immortal existence. No sooner does physical death insue, than his immortal spirit sinks or rises to the level for which his earthly choices have prepared him and moves in the direction of his "ruling desires." His future abode is determined by his spirit fitness for heaven, or his meetness and congeniality for hell; and these in turn depend upon his attitude toward and his interest in the saving merits of the shed blood of the pet Lamb of dark Calvary. Heb. 9:22. His reward is regulated according to his opportunities and his works, Rev. 22: 12. His responsibility for divine light and spiritual knowledge is determined by his opportunity to secure both, and his future happiness or unutterable misery and woe will depend upon the right or wrong relations that he has sustained toward God

and his fellow man during his probationary state in the outer world.

We are not left in the dark as to the life and activity, and the happiness or misery of the millions of earth's inhabitants, who have passed from the outer into the inner world, for the Bible gives us sufficient light and positive truth as to their condition. It tells of the Father's house of "many mansions," John 14: 2, and gives us a word "picture of surpassing loveliness" of the home of the bridehood saints, with its walls of jasper, gates of pearl and streets of "pure gold like unto clear glass," Rev. 22:18. It depicts "the lake of fire," and affirms that at the judgment of the great white throne, "who-soever was not found written in the book of life was cast into the lake of fire." Rev. 20: 15. It speaks of "ten thousand times ten thousand and thousands of thousands" who are "round about the throne," and affirms that they are "saying with a loud voice, worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing," Rev. 5: 11, 12; and then calls our attention to the doomed in the regions of the lost where there is "weeping and gnashing of teeth," Matt. 8: 12; where they cry, "I am tormented in this flame," Luke 16: 23; and where they gnaw "their tongues for pain." Rev. 16: 10.

In summing up the Bible teaching relative to the life beyond, we are warranted in submitting at least two propositions:

1st. Heaven is a place of spiritual and moral purity, intellectual light, universal harmony and unending felicity. (a) Spiritual and moral purity. "And there shall in no wise enter into it [the heavenly Jerusalem] any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." Rev. 21:27. (b) Intellectual light. "For now [in this life] we see through a glass darkly; but then [in the life beyond] face to face; now I know in part; but then shall I know even as

also I am known." 1 Cor. 13: 12. (c) Universal harmony. "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia, for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready." Rev. 19: 6, 7. (d) Unending felicity. "And they [the four living creatures, representatives of redeemed humanity, see Rev. 5:8-10] rest not day and night, saying Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." Rev. 4: 8.

Further: not only does the Bible reveal the glories of immortality, as seen in the quotations given above, but it is in harmony with revealed truth and history that God has been pleased at different times in his dealings with the children of men, and especially with his own people, to give them visions and unfoldings of the state, feelings and activities of disembodied spirits in the life beyond. The vision of Balaam (Num. 24:4), Peter (Acts 10:10) and Paul (Acts 22:17, 18; 2 Cor. 12:1-4), prove that God does reveal himself through visions; while the visions of Isaiah, Ezekiel, Daniel, John the Revelator, "and other prophets," are a clear demonstration of "God's manifestations in this particular."

The most remarkable vision of heaven and hell of recent times, that has come to my attention is the one that was given to Marietta Davis, age twenty-five, in the year 1848, who at the time was living with her mother, Mrs. Nancy Davis, at Berlin, New York. She was in a trance or sleep for nine days, and despite all efforts of her friends and the attending physician, they were unable to awake her "from this unnatural state." Her pastor, Rev. J. L. Scott, says that "when at last she awoke to consciousness of external things, she was in the full possession of all her natural faculties, with an almost supernatural acuteness of perception superadded." The full ac-

count of what she had seen and heard was dictated to her pastor, the contents of which made 38 short chapters, or 225 pages, and appeared in twenty-one editions. The work received the strongest testimonies from the leading clergymen of her day in various sections of the country, and her physician, E. M. Hull, M. D., said: "I am prepared to give my testimony to its (the written book) strict correspondence to what I heard her relate before her death." Rev. J. L. Scott in his preface to the work says: "She (Marietta Davis) averred that while her body lay as it were in death, her spirit had visited the eternal world. She informed her friends that she was not to remain long with them; but should soon go hence to enjoy a mansion prepared for her in her heavenly Father's kingdom. After this she lived seven months, and died at the time predicted by herself; and so perfectly did she know the hour of her departure, that when it arrived she selected a hymn and commenced singing it with the family; and while they sang, her spirit took its flight so gently as not to attract their attention. The hymn commenced with her on earth, was doubtless concluded with the angels in heaven."

The book is out of print, but the full text of twenty-one chapters, taken from the twentieth edition of the work and the concluding chapter thirty-eight, has been republished and may be secured from the Free Tract Society, 746 Crocker St., Los Angeles, Cal. The narrative is certainly of a much higher nature than human conception could make it without divine aid. It is consistent with itself and in perfect harmony with the Scriptures.

Marietta in her introductory statement says that after her vision closed to the outer world, and she became conscious that she was "departing from some former condition and launching out into a boundless sea," she longed for some one to guide her through the "trackless space" that she was pursuing, when suddenly a "brilliant star" appeared, which later

proved to be "an angel, whose excellency far exceeded the highest conception of the fairest image of any human thought." This glorious guide in revealing to her the condition of the departed members of the human race, permitted her to see "forms without number; struggling in the agonies of death. Some in humble cottages; others in gloomy prisons; haunts of vice and iniquity, bare forests; barren deserts, and in deep and wild waters. Some lying beneath the scorching sun; some perishing upon bleak and snowy mountains; some surrounded with weeping and attentive friends; others dying alone and forgotten. Some perishing for their religion; others tortured by the cruel savage. Some aged, despised, helpless and forsaken; others orphans, cast out and destitute. Some expiring from the wounds inflicted by the assassin; others crushed beneath the heavy tread of the war horse in the battlefield. Thus where time and eternity met, was revealed a scene of indescribable misery. 'This,' said my guide, 'is but a faint view of the effects of violated law'."

As they moved on and upward toward the "cloud of light" above them, the angel said: "Behold the countless, planetary hosts. Mark the rolling orbs, suns, systems of suns, moving in silence and harmony. The vast expanse is occupied and peopled universes, constructed in infinite wisdom. These are inhabited by holy beings, happy and immortal, though varied in degree of development and refined spirituality."

On they hastened toward another orb of light above them and soon reached "a plain whereon were visible trees bearing fruit," with a rich profusion of the most beautiful flowers, and singing birds, which her guide explained was "the outer expanse of the spiritual paradise." "Here," said the angel, "the redeemed are first conducted by their guardian protectors, as they leave the valley and shadow of death, and here they are taught the rudiments of immortal life. Here they receive instructive lessons relative to their heavenly abode, and learn

the nature of pure love, unmarred by sin. Here are first tuned the lyres of ceaseless praise, to the Lord, their Redeemer, and receive new-born thoughts which bring to them increasing sense of the reality of their change. Here friends who have advanced in spiritual attainments return from higher employments to welcome the spirit on its entrance upon this plane of the spirit-world. Here kindred are permitted to meet and hold converse; and 'tis in these immortal groves where spirits first attempt in unity the song of redeeming grace, and reposing in soft and heavenly sweetness, breathe the pure air of paradise."

On reaching the city of peace which was upon "a superior plane," Marietta affirms she met many "familiar friends" whom she had known in this world. Concerning them she says: "Although I knew them, their appearance was unlike that while upon earth, each being an embodiment of intellect unassociated with the physical form, in which I had known them before. Not having power, or any means adapted to convey a just idea, I can only give feeble utterance to my conception of their nature by saying they appeared all mind, all light, all glory, all adoration, all love supremely pure, all peace and calm serenity, all united in sublime employ, all expression of heavenly unfolding joy. Freely did they converse, nor did they use the language of human beings. They spoke and no audible utterance attended, yet thought moved with thought, and spirit was familiar with the mind of spirit. Ideas associated with their heavenly life, flowed from being to being, and soon I learned that in heaven there is no concealment. Harmony of soul, harmony of desire, harmony of speech, harmony in the swelling notes of adoring anthems, harmony in instructive movement, harmony in increasing thought, harmony was their life, their love, their manifestation, and supreme delight."

CHAPTER XXXVI

THE LIFE BEYOND CONTINUED AND CONCLUDED

In our last chapter we dealt somewhat with the outer and inner world, examined the first proposition, namely, heaven is a place of spiritual and moral purity, intellectual light, universal harmony and unending felicity; and gave some excerpts from the vision of Marietta Davis relative to the future abode of the righteous. In this, the concluding chapter of this work, we purpose to examine the second proposition, namely, hell is a place of moral and spiritual impurity, intellectual disappointment, universal discord and unending suffering; and give some further excerpts from Marietta's vision as to what she saw and heard in the nether night of outer darkness, where earth's lost millions are incarcerated to all eternity.

The Bible makes it quite clear that hell is just the opposite of heaven. Heaven is a place of spiritual and moral purity, while hell is a place of spiritual and moral impurity and the dumping ground of the moral filth of the universe. For Bible proof we cite the following: "For without [that is outside of the heavenly Jerusalem] are dogs, and sorcerers, and whoremongers, and murders, and idolators, and whosoever loveth and maketh a lie." Rev. 22: 15. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake that burneth with fire and brimstone; which is the second death." Rev. 21: 8. What a picture of moral filth, rottenness and corruption is depicted in the characters described in the quotations given above!

Again, hell must be a place of intellectual disappointment, for there can be no reasonable doubt but that millions are

there today who never expected to go there, and the place is so different from what they supposed it would be (if they ever believed in it at all) that no human language can convey the depth and degree of their sad disappointment. How sad and disappointed the rich man was, when he, a member of the Jewish church, found himself wide awake, and in possession of all his natural faculties, and yet "in hell"! Witness his utter surprise when "He lift up his eyes, being in torments," and then listen to his sad and plaintive cry: "Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." Luke 16:23. No soul-sleeping doctrine here! What a conscious reality!

Again, hell is a place of universal discord, for there could be no harmony in that world of "nether night," where all of its inhabitants are under the supreme control of the impure, discordant elements of their fallen natures, and are continually burning with the fires of unholy passions. Jesus declared that in that "furnace of fire there shall be wailing and gnashing of teeth," Matt. 13:50; and under such conditions intellectual harmony would be impossible. Discord must reign supreme!

Further: hell is a place of unending suffering. Jesus said: "These shall go away into everlasting punishment," Matt. 25:46, and affirmed in terms as clear as language can state a fact that "Their worm dieth not, and the fire is not quenched," Mark 9:44; and then through John the revelator says that "The smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Rev. 14:11. In Rev. 15:7 it is stated that God "liveth for ever and ever." The Greek in the first passage, Rev. 14:11 is *eis aionas, aionon*; in the second, Rev. 15:7 it is *eis tous aionas ton aionon*, the first referring to the duration of the punishment of the wicked in hell; the second referring

to the eternity of God. Both passages mean unto the eternities of the eternities or unto the ages of the ages, or forever and ever. Hence, the damnation of the wicked is co-eternal with the existence of God. As long as God and angels and redeemed spirits live in heaven, so long the wicked will burn in hell. There is no escape from this conclusion, for the same combination of Greek terms is used in each case, the **only** difference being that the Greek article *tous*, accusative plural and *ton* genitive plural are used in the last case, but omitted in the first.

We closed the last chapter with Marietta's arrival in the city of peace, the meeting there of familiar friends she had known in the outer world, and her statement of the spiritual and moral purity, intellectual light and the universal harmony that existed among them. Following this she was shown the glory of the cross, the order of the infant paradise and the paradisaical nursery, where infants are classified according to their "interior type of mind," and then assigned to "A home best adapted to the unfolding of its interior germs of life, into intellectual, artistic or industrial harmony." It was explained to her how these infants are instructed by their guardian angels, and she was permitted to witness their reception by the Savior. This was followed by a view being given her of the holy city from a superior plane, and like John the revelator, she was overwhelmed with the sight of its beauty and glory. While her immortal spirit was drinking in the "surpassing loveliness" of that pearly white city, suddenly the scene changed and "the brightness," she says, "and the glory of the scene departed, and I immediately descended, and soon was in a low and gloomy subterraneous vault. Darkness in thick folds encompassed me, and a feeling of supernatural dread entered my soul and shocked my being." In the midst of this sudden and terrible change she was given a "perfect representation" of her crucified Savior, and a "scene of revolving and living thought" ensued, during which time she was made to see

all the distorted, conflicting and bewildering ideas that she had ever had of her Savior, and as a result she was plunged into the deepest despair, and "ready to abandon all hope of ever escaping that abode." She says: "I determined in my mind that the sight was the last which was to fill up the cup of woe, from which I had drank already to agony, and which to all eternity could not be drained, when lo! I saw the Savior extending his arms toward me, while from his lips in holy music fell the lovely and soul-enrapturing sentence, 'Come unto me all ye weary and heavy laden, and I will give you rest.'" But alas! while this part of the vision gave her "a representation of the true relation between the Divine Redeemer and the universe of light," it showed her "the awful disparity between my own nature and that sphere of light and life, and harmony and love." It was the "impure elements" she discovered in her own nature that caused the doubt to arise in her mind, and enabled her to see clearly that with these "impure elements" she could never hope to enter into that home of the pure and blest.

Again the scene changed and "suddenly," she says, "a sable veil of nether night appeared to ascend, pervading and encompassing my being. My inner doubt seemed wrought into a cloud that shut out the upper glory, and the spirit of denial plunged me into the vortex of a deeper gloom. I felt as one precipitated from some dizzy height. The embodiment of darkness opened to receive me. The moving shadow of a more desolate abyss arose like clouds in dense masses of tempestuous gloom; and as I descended, the ever-accumulating weight of darkness pressed more fearfully upon me. At length a nether plane that seemed boundless was imaged upon my sight, which, at a little distance, appeared to shine with the sparkling resemblance of vegetation. Luminous appearances, like waving trees, with resplendent foliage, and flowers and fruits of crystal gold, were visible in every direction."

"Multitudes of spirits appeared beneath the umbrage, and luminous mantles were folded about each rapidly moving form. Some wore crowns upon their heads; others tiaras; and other decorations of which I knew not the name, but which appeared to be wrought of clusters of jewels, wreaths of golden coin, and cloth of gold and silver tissue. Others wore towering helmets; and others circlets filled with glistening and waving plumes. A pale and lambent phosphorescence was emitted by every object, and all appeared a splendid masquerade. The apparel worn by these busy myriads corresponded with the ornaments of the head; hence every variety of sumptuous apparel was displayed upon their forms. Kings and queens appeared arrayed in the gorgeous robes of coronation. Groups of nobility of both sexes, also decorated with all the varieties of adornment displayed in the pageantry of kingly courts. Dense multitudes were visible in costume proper to the highly cultivated nations; and as they passed by, I discovered similar groups composed of less civilized tribes, attired in barbaric ornaments of every form; while some appeared clothed in the habiliments of the present day, others were in ancient attire; but every class of spirits manifested, in the midst of the variety of mode, a uniformity of external pride, pomp, and rapidly moving and dazzling luster."

"Sounds of mingling import—bursts of laughter—utterances of revelry, of gay sport and witty ridicule, and polished sarcasm, and obscene allusions and terrible curses broke upon my ear. These again were intermixed with impure solicitations and back-bitings, and hollow compliments, and feigned congratulations, and all in one sparkling brilliancy, agitated the pained, bewildered sense.

"As I advanced, I walked as upon scorpions, and trod as amid living embers. The trees that seemed to wave about me were fiery exhalations, and their blossoms the sparklings and

burnings of unrelenting flames. Each object that I approached by contact created agony.

"The phosphorescent glare that surrounded the various objects burned the eye that looked upon them. The fruitage burned the hand that plucked and the lips that received it. The gathered flowers had emitted a burning exhalation, whose fetid and noisome odor, inhaled in the nostrils, caused excruciating pain. The fiery atoms of the atmosphere burned as they were wafted by me. The air and the blast that moved it, alike were burdened with the very elements of disappointment and wretchedness.

"Upon turning to see if I could discover a single drop of water to allay the fierce and intolerable thirst; fountains appeared, and rivulets flowed amidst the herbage, and lay in calm and placid pools. Soon, however, I discovered that these corresponded with the former illusions, and the drops of spray from the sparkling fountains fell like drops of molten lead upon the shrinking form. The flowing rivulets were like the molten river of metallic fire that streams from a furnace seven times heated; and the deep still pools were as the white and waving silver in some glowing crucible, when every atom is burning with a fierce intolerable glow.

"When in solemn contemplation of these fearful scenes, a spirit approached me whom I had known on earth. This being appeared externally far more brilliant than when in the body. The form, the countenance, the eyes, the hands, appeared endowed with metallic luster that varied with every emotion and every thought. Addressing me the spirit said:

"*"Marietta, we are again met. You see me a disembodied spirit, in that abode where those who inwardly deny the Savior find their habitation when their mortal day is ended."*

"*"Strange emotions agitate your bosom. Thus I felt, looked, wondered, and moved in sad and bewildered anxiety*

in the hour when my being here discovered the theater of its present existence. But I experienced that which you have never yet realized in the interior principles of mind. Strange and uncontrollable are the emotions causing me to relate that inward sorrow which this brilliant exterior would, if it were possible, conceal.'

" 'My life on earth was suddenly brought to a close; and as I departed from the world, I moved rapidly in the direction prompted by my ruling desires. I inwardly desired to be courted, honored, admired—to receive universal adulation, and to be free to follow the perverted inclinations of my proud, rebellious and pleasure-loving heart—a state of existence where all should be pleasure without restraint—where each should be free to obey the promptings of every passion, and where every indulgence should be permitted to the soul—where prayers and religious instructions should find no place—where the sabbath should not be known—where no rebuke of sin should ever fall—where existence should be spent in gay and festive sports, with no superior and restraining power to protest or interfere.'

" 'With these desires I entered the spirit world, and passed to the condition adapted to my inward state. I rushed in haste to the enjoyment of the glittering scenes which you now behold. I was welcomed as you have not been, for at once I was recognized as a fit associate by those who here abide. They do not welcome you, for they discern in you an interior desire, adverse to the ruling passions which here prevail.' "

Then follows a long and startling account and description of the tortures of the damned in the regions of the nethermost hell, as related to Marietta, by this poor, lost and ruined spirit. Oh, God of love and mercy, save the reader's and author's loved ones from this awful abyss of woe!

But I must hasten to the close. Dear reader, in our study of the *Conquest of Canaan*, we have endeavored, as best we

could, to point out the rugged way of salvation, as provided by the pet Lamb of dark Calvary, and which our fathers and the faithful have followed down the ages. This blood and fire line is the only safe and proved path that will please God, be satisfactory to one's self, and convince a hell-bound world of the deity of Jesus, the value of crimson salvation and the supernatural in our holy religion. If you have, in any way, been benefited by these studies; if your vision has been enlarged, your passion for the lost and dying increased, your grip on the truths of the glorious gospel tightened, and your determination strengthened to seek God's *best* and *most*, then give him all the glory. Trusting and praying that when the changing scenes and viscissitudes of this earthly life are ended, both the reader and the author, together with all the true Israel of God, may meet in that city of peace, described in the blessed Book of God, and being enjoyed now by millions who have crossed over to the "more excellent glory," I bid you adieu!

(The End.)

